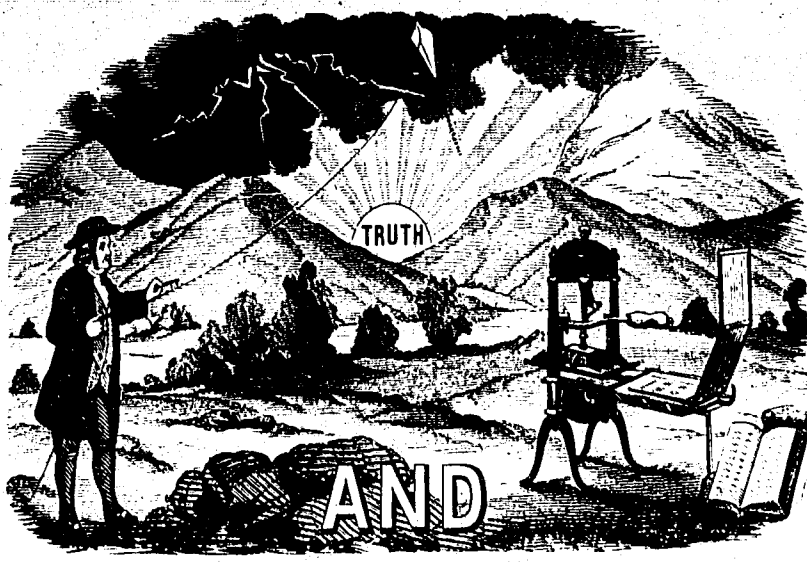


Blind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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NO. 29.

For Mind and Matter.

COMFORT.

BY HORACE N. RICHARDS.

Thy grief doth all thy vision shroud;
Thou canst not see the Sun's clear light,
Nor look beyond Earth's darkened cloud,
To see its lining silvered bright.

Sorrowing and helpless on life's surging tide,
A shattered wreck upon the waters driven,
Thou canst not see the angel by thy side,
And thinkest not, that sorrows lead to Heaven.

We bid thee then forever more look up,
Nor longer shroud thy soul in gloom,
For though thou drinkest deep of sorrows cup,
Love's flowers again will bud and bloom.

Find comfort then, thou sadly suffering soul,
Thy wrongs and sorrows all are noted down,
And at thy journey's end, thou'lt reach the goal,
To find each grief a blossom in thy crown.

Springfield, O.

SPIRITUALISM IN DENVER.

It is well known throughout the Spiritualistic Union, that the city of Denver, Colorado, holds some of the mediums who have at one time and another, been prominently before the public, and I have thought it well to give you an unbiased statement with regard to them—indeed I do not know how to do otherwise. The zealous or heated controversy that has been going on among some of the spiritual journals during the year past, has never disturbed my equanimity a particle. I have never felt like taking sides with either party, for I think you have all felt that you were doing just right, though you may have shown an excess of zeal in either direction. It is impossible for us all to see and think and believe just alike. If some of us are more skeptical than others; if some of us are more credulous than others, it is because we are so constituted and we cannot help it. We are all of us united in belief of the one grand fact of spirit communion, and in the truth of spiritual progression. It is natural that we should constantly be seeking for more light, and a medium is the means of which we expect to receive it. A medium is a mesmeric sensitive, controlled by disembodied spirits and assume it is our bounden duty to shield him or her from calumny and harm, the moment we are aware that he or she is in possession of the precious gift of mediumship, and it seems to me a matter of no great fact for one to convince himself of this. Stanton-Moses in his new book says: "A medium should be dealt with in the same way as an astronomer would deal with one of his most delicate instruments. He should be isolated from the rude contact of others, seeing that he absorbs their influence, and becomes charged with their active thoughts. He should be protected from anything that can upset the delicate equilibrium which can alone make him a serviceable vehicle for communications." And who is there that cannot say Amen to this? But this is perhaps a digression.

I will pass over the mediums who have been amongst us at different times during the past eight years, but who are no longer of us, and merely take up one by one those who still linger in our midst, either in a public or private capacity. I do not feel at liberty to use the name of the first of whom I shall speak, who is an old resident, an estimable lady, and who resides at her country seat several miles from Denver. She is a clairvoyant of great local celebrity, and for years past has given most convincing tests to friends, and such as have called upon her, without money and without price.

Next in order comes Professor Straight, an inspirational painter, who came to this State about eight years ago, from Chicago, I believe, and has by degrees built himself a pleasant home with beautiful surroundings in North Denver. The phases of his mediumship are varied. In the first place he is an excellent clairvoyant, and has quite a faculty for looking into the future, though he makes but little use of this. He has done good work as a healer, but as no benefit has ever accrued to him from the exercise of this gift, but rather injury from taking upon himself the ailments of his patients. He has abandoned the practice. He is wonderfully sensitive when he comes in contact with minerals. Place in his hand a piece of rock and he will tell you what kind of metal it contains, though with closed eyes, and with the other hand he will draw a picture of the locality from whence it came, which is recognized by the party who requires the test. This has been done time and again, and the Professor has always personally located mines, by passing over the ground, and indicating where minerals would be struck. But his great forte is painting, in which he improves year by year. He will paint a creditable picture with bandaged eyes, or in the dark, in an incredible short space of time, never making a mistake in the mixing of colors nor getting them on the canvass in the wrong place. His largest and best pictures, however, are painted in a semi-trance condition, in which more time is employed, but much less than is required by other painters. The Professor has struggled with poverty for many years, but now seems in a fair way to prosperity. Brick Pomeroy, (everybody knows who that is), who has lately come to make his home in Denver, has taken the Professor under his protecting aegis, so it is said, and gives him all the patronage that he can attend to, and takes or finds a market for all the pictures he can make.

The next is Mrs. Gohner, a modest, unassuming German lady, formerly of Chicago, whose husband is a very fine artist, and also a Spiritualist. She gives no public sittings at the present time, and only occasionally gratifies a few friends by an ex-

hibition of her powers, as a clairvoyant, which are not so marked now as in former years. From childhood she was always cognizant of a faculty for seeing things at a distance, hundreds or even thousands of miles away, of reading letters or books with her eyes closed, and if away from her mother or friends, however remote, and she wished to know what they were doing or how they were, she had only to retire by herself, close her eyes, and she could see them and tell them afterwards just what they were doing at such a time. While living in Chicago she was at one time in extremely delicate health and confined to her bed, requiring the constant attendance of a physician. It was then that Dr. Fahnestock became acquainted with her, perceived the peculiarities of her nature and cured her of her maladies.

It will be remembered by many that several years ago, Dr. Fahnestock wrote quite at length an account of experiments he made with a clairvoyant whom he called, I believe, Nellie, and which was published in the *R. P. Journal*. That Nellie was Mrs. Gohner. The account of her visits to the different planets, her descriptions of the scenery, the inhabitants and their customs, of the worlds she visited, was of thrilling interest. She never takes those inter-stellar flights now, and complains that since Dr. Fahnestock experimented with her, her far-seeing powers have been greatly weakened, so that she does not now see so well even in mundane affairs as formerly. Her situation in life has also been against her during the past few years—her domestic labors and cares unfitting her for the successful exercise of the divine gift with which by nature she is endowed. It is to be hoped that at some time she will be enabled again to do efficient work for the cause.

You will remember that the good Dr. Watson, of Memphis, has much to say of a medium by the name of Mrs. Miller in his "Clock Struck Three." He tested her under the most rigid conditions in his own private library, where collusion or trickery were impossible. In his magazine he frequently spoke of her in the highest and most flattering terms, and unqualifiedly endorsed her as a good and truthful medium. This same Mrs. Miller has been a resident of this city for nearly a year, and I have had the pleasure of attending two of her sittings, which were highly satisfactory. At present she is in a delicate state of health and will give no more materializing seances for some time to come. No cloud has ever yet rested upon her fair fame. Endorsed as she was by so good and reliable authority as Dr. Watson she was admitted at once to the confidence of every one. Her quiet and unpretending demeanor disarms you of prejudice at once, and you feel that she is a true and good medium from the moment you see her. She is also quite remarkable as an independent slate-writer, and in certain directions is more satisfactory, even than Dr. Slade. For instance, the phenomena through the mediumship of the latter is more of a general character, and you do not often get messages from your friends, while through Mrs. Miller the names of your departed friends and relatives come unsolicited and unexpectedly. Very many have in this manner received through Mrs. M. most convincing proof that their friends still live, and therefore rejoice in the full expectation that they themselves shall live hereafter.

Late in the fall of last year the noted medium of Terre Haute, Ind., Laura Morgan, came to Denver, accompanied by her parents, brothers and sisters. A gentleman of this city, who always has been and is still an enthusiastic and unflinching Spiritualist, while at the East last Summer, visited Terre Haute and had several seances with Mrs. Stewart and Laura Morgan. He came back confirmed in the faith and with the most glowing reports of what he had seen, and specified the latter medium as being undoubtedly the greatest in the world. In her presence his brother unmistakably had come out of the cabinet, sat by his side, spoken to him of matters unknown to any one but themselves, and he had seen that same brother dematerialize in his presence. His name and surname are both peculiar, but both were given correctly. He got well acquainted with the Morgans, and hearing where he was from, they signified their desire to come West, and the gentleman assured them he would do all he could to get them out. On his return to Denver he interested others in the matter, and in the course of a few months quite a large subscription was made up to that end, he contributing quite heavily himself. Before the subscription was completed the reported exposure of the two Terre Haute mediums came out, but nothing daunted Mr. H. (for this is his initial), proceeded with his subscription and sent on the money.

He said it made no difference to him what was reported, that he had not been deceived, and that Laura was a genuine medium, if ever there was one. He stated his reasons so cogently and earnestly that those who doubted were reassured. At length the Morgans came. He and one or two others, who had labored the hardest and contributed the most toward getting them out here, asked for and were promised ironclad tests, so that they could openly and publicly endorse them in the newspapers. This they deemed necessary, since the medium, whether justly or unjustly, rested under a cloud.

The parties claimed that this test seance was deferred from week to week and month to month, but really never was accorded. Hence a feeling rose between them and the family, though Mr. H. has never, for all that, "gone back" on them for a moment. He thinks Laura Morgan to be the same great medium that she always has been, only that the family has not treated him in a grateful

manner, considering what he has done for them. I had the pleasure of attending several seances under what seemed to me strict conditions, and I could see no reason why what I saw was not just what it purported to be. I saw no possibility of trickery or confederacy. I am neither skeptical nor over-credulous, and think I can take in any situation calmly and deliberately and pass judgment accordingly. The parents of Laura are plain, simple people—a little rough and brusque, perhaps, in the eyes of strangers, but good-hearted and hospitable, and would not be accounted as deceptive and tricky by good readers of human nature.

Whatever may have transpired in Terre Haute, the exposition as given in the *Denver Republican* was evidently a "put up" job. Two or three employees of that paper wanted a sensation for its columns and made one on a very slight foundation. Now if men will lie in one particular, they will prevaricate in many. In their statement they say that for the exposure a dark lantern was "considered the most essential condition," and then further on they say that at the propitious moment "the bulls-eye flashed up the scene and reached all that was going on in the room," when one of the party, to my certain knowledge, confessed that the lantern was not flashed upon the scene, because it went out before they got ready. They took one along, but it did them no good. So I say, if one portion of their statement is confessedly false, the rest of it is likely to be. The heroes of the occasion wanted to make out the best story they could for themselves, and did so at the expense of truth.

The Morgans are not now giving public seances. Mr. Morgan is a hard working man, employing his time at the shoemaker's bench. He says he has come to this State to stay, and does not intend to be frightened or driven away. He will go to the mining regions this summer, and confidently intends to make a strike. Mrs. Morgan has been keeping a boarding house for the past few months, and is overflowing with boarders. Private circles are being held for materialization, in which Laura sits without a cabinet, with encouraging prospects of development in that direction; and the next time she appears before the public, her father says, it will be minus a cabinet or any other paraphernalia whatsoever. In late sittings, spirits have appeared at her side independent of former conditions; so at no distant day you may hear of wonderful things to chronicle in your journal.

Mrs. Joanna McGee is a more recent comer to Denver, formerly of Leavenworth, Kansas. It is said that she is very successful in locating mines, and that several parties in Leadville are indebted to her for rich finds.

Dr. Slade was in Denver during the spring months and made many friends. He called here on his homeward journey around the world, and does not seem at all puffed up by the royal attentions and distinctions he received in the old world. "Why should I be," he says; "I am not the operator, but only the humble instrument." The phenomena witnessed by many in his presence were truly wonderful, and can only be seen to be appreciated.

A. M. Davis, of Buffalo, has been here lately, and given exhibitions of remarkable psychological powers, a long account of which appeared in the *Denver Tribune*. His *modus operandi* is as follows: A person brings him a closely sealed letter indited to some deceased friend. Mr. Davis just takes it in his hand, and then hands it back to the writer, and tells him to return in thirty minutes for his answer. At the expiration of that time the party calls again at his room and receives a perfect reproduction of his letter and an answer to the same. From the answers I have seen there is no evidence that spirits have dictated. To me it is a most remarkable exhibition of clairvoyant power on the part of Mr. Davis, to be able to exactly reproduce the words of a letter written by a party calling upon him; but the answers to the same are only such as might well be formulated, the contents of the sealed letters being known.

I might mention some of the lesser lights among the mediums of Denver, but I fear that my letter is already too long.

CHRISTUSO.

A Letter from the Christian Spiritualist and Apostle of the Love and Charity of "The New Religion."

Dear Sir:—In your last issue, you say that I have proposed to give you "authentic historical evidence of the existence of Jesus of Nazareth." In this you are mistaken as usual. I proposed merely to show the analogy or identity of ancient and modern Spiritualism, if the discussion could be conducted in a gentlemanly manner. To this however, you don't consent, and although I had prepared a response to your attacks, I concluded not to send it, not wishing to be a party to any discussion conducted in the reckless and scurrilous style which disgraces your editorial columns.

I presume you have the interest of Spiritualism at heart, and it is a great pity indeed, that you cannot see how much you are injuring yourself and the spiritual cause by the course you are pursuing. Very respectfully,

J. R. BUCHANAN.

1 Livingston Place, N. Y., June 6th.

[Dr. Buchanan less cant and come down to business. You are not half as good as you would have the world think you are. When you say that my course in discussion is "reckless and scurrilous" you are guilty of a falsehood. If ever a man sought to treat his opponents fairly it is myself. You wanted an excuse to back down, and have had the meanness to seek to do it by misrepresenting yourself. You will find it will not work.—Ed.]

A Warning Voice.

To the Editor of the Banner of Light:

I have read and re-read in the *Banner of the 15th inst.* the admirable inspirational lecture pronounced by Mr. J. Wm. Fletcher, at Steinway Hall, London, July 20th, 1879, on the subject of Spirit Materialization, and have no hesitation in saying that I consider it the most able and instructive discourse or article of any kind I have ever seen in print illustrative of that all-important phase of the Spiritual Phenomena. I think it should be printed in cheap tract form and widely distributed. If the conductors of the *Banner* think it expedient to reprint it in the form proposed, they may enter my name for ten dollars' worth of the tracts.

I would especially call the attention of readers to the controlling spirit's qualified reply to the query, "Will these manifestations that now occur continue?" The recorded answer corresponds with what has been communicated to me through mediums, viz., that the continuance of this culminating phase of the spirit manifestations through which mainly a full knowledge of the reality of a future state of existence and the necessity of a well-ordered life on earth to meet the consequent conditions that are sure to follow in eternity, depends upon circumstances.

Until form materialization was developed the enemies of Modern Spiritualism were mostly to be found outside the ranks of believers; but since then a host of opposers to that crowning phase of the manifestations have arisen within our own ranks who, from whatever cause, are seemingly striving to lead Spiritualists astray from the phenomenal rock on which their knowledge of the future life is founded, and persuade them to build their temple of worship on the shifting sands of unnumbered theories emanating from the fancies of scores of would-be interpreters of the phenomena, who seem to think themselves endowed with sufficient knowledge to assume the places of our spirit teachers, and confine the oracles to their own keeping, very much after the manner of the anti-Christ depicted by Paul of Tarsus, who detected his approach within a few years, only after the advent of Christianity—coming in the form of the "Man of Sin, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he, as God, sitteth in the temple of God showing himself that he is God." This was said, doubtless, in reference to the anti-Christ—that in a few centuries succeeded in banishing the spiritual religion founded by Jesus of Nazareth to the wildernesses of earth, whilst he succeeded in establishing a sectarian hierarchy, that eventually monopolized all power within its own deceitful folds, both human and divine. Let all true Spiritualists who love the truth more than they do themselves, arise and resolve that these selfish and conceited men shall not succeed in their united attempts on both sides the water to accomplish their object.

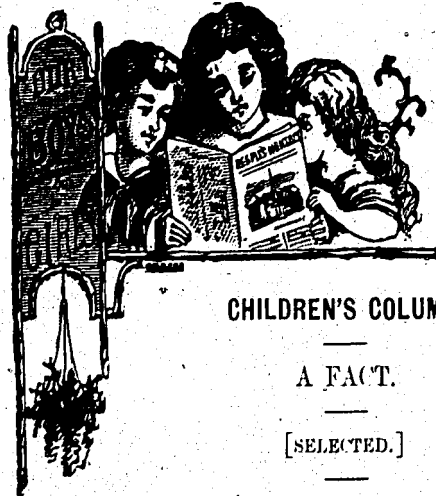
Before the insidious attack on the materializing phenomena had taken distinct form, I was told by a spirit whose good and unselfish works on earth were only exceeded by his still greater for humanity in spirit-life, that there were then measures perfecting which, if not met and successfully opposed by Spiritualists, would put back Modern Spiritualism an hundred years. This conspiracy has since then become perfected on the material plane, probably largely through opposing spiritual influences, and embraces at this time several of our most prominent lecturers and writers, both in America and England, as may be learned by close observers of their words and writings, however subtly they may be disguised.

The prime mover or movers of the anti-spiritualistic scheme seem to have contemplated the entire destruction of our trancer speakers, dark circles, and materializing mediums, to be succeeded by a central training-school for all other authorized mediums. The appliances that might be brought to bear in this way, when joined to a complete control of the Children's Exorcisms, (which was probably embraced in the plan), it may be readily seen when administered by a majority of leading Spiritualists, would soon have culminated in a hierarchal system of Church polity patterned very closely after that of the old theology, and we are probably largely indebted to Spirit Ballou's exposure of the scheme and the resolute course of the *Banner of Light* in opposing it, and in sustaining our mediums against their enemies, that Spiritualism had not even at as early a date as this been perverted by its anti-spiritual element as effectively as was the early Christian Church by the great anti-Christ of Rome. "Eternal vigilance is the price of liberty," both civil and religious, so let all its true friends be constantly on guard.

THOMAS R. HAZARD.

South Portsmouth, R. I., May 20th, 1880.

[We invite the special attention of our readers to the pregnant significance of the whole of the above article from that staunch old friend of unadulterated Spiritualism, Thomas R. Hazard; but especially to those portions that we have underscored above. We think Mr. Hazard mistakes the present position of the editor of the *Banner of Light* in opposing the conduct he so justly deprecates. We do not remember to have seen the first editorial line in the *Banner of Light* in protest of the policy of the "selfish and conceited men" whose course in regard to Spiritualism Mr. Hazard so justly and emphatically condemns. We call on Mr. Colby to tell his readers where he stands in this hour of Spiritualism's sorest need?—Ed.]



CHILDREN'S COLUMN.

A FACT.

[SELECTED.]

"Come hither, you madcap darling!"
I said to my four-year-old.
"Pray what shall be done to the bad, bad girl
Who will not do as she's told?"
Too well you love your own wee way,
While little you love to mind;
But mamma knows what is best for you
And isn't she always kind?"

So I told her of "Casabianca,"
And the fearful burning ship.
"Do you think," said I, "such a child as that
His mother would have to whip?"
And my heart went out with the story said
Of this boy so nobly brave,
Who would not dare to disobey,
Even his life to save.

Then her eyes grew bright as the morning,
And they seemed to look me through.
Ah—ah, thought I, you understand
The lesson I have in view.
"Now what do you think of this lad, my love?"
"Tell all that is in your heart."
"I think," she said, "he was dreadful good,
But he wasn't the least bit smart."

—Youth's Companion.

Honesty is the Best Policy.

BY E. ADDIE HEATH.

The door opened suddenly when Freddie Samuels darted forward and dropped beside his mother, and, laying his head in her lap, sobbed bitterly.

"What is the matter, my son?"
"O, mother! mother!" Freddie sobbed.
"Where is the little man I was so fond of this morning? Cheer up and tell mother what has well nigh broken your heart!"

"O, mother, I've lost my place!"
Mrs. Samuels face grew a shade paler, but she strove to comfort her boy, saying:

"Well, never mind, dear, you'll find another."
"No, mother, no," and the boy sobbed more bitterly than before. "I shall never be able to get anything else to do—never!"

"What do you mean, Freddie?"
"Dear mother, I must tell you, or some one else will. Mr. Clayson has accused me of stealing."

"What, my boy?" the mother exclaimed, her face burning with indignation.
"Yes, mother; he has lost money from the drawer, and says I have taken it. He would not listen to me, but sent me off at once."

"He shall listen to me! I will go to him at once, my son, and demand his proofs. He dare not accuse you to my face."

Mrs. Samuels put aside her sewing and left the room. An hour later she returned, but brought back no comfort.

"Nothing can be proved, my dear boy, but Mr. Clayson declares that circumstances are against you. He says you have been left in charge of the money-drawer, and, in making up accounts, frequent discrepancies have occurred—yesterday, of a few dollars—and that it has happened only since you have been in the store."

"And do you doubt me, mother?"
"No, my poor orphan boy! Never, while you look into my face with your father's eyes will I doubt your innocence. Take courage. 'Twill be all right."

Freddie tried to, and went here and there in search of employment. But every one met him with, "Where have you been employed?" "Why did you leave Mr. Clayson's?" and the embarrassed manner with which he answered these questions inspired those asking them with the thought that "something must be wrong," so each in turn gave their denial.

"Try, my dear boy, to be as manly and brave as possible," the mother tried to say cheerfully. Still she felt sad at heart.

Mrs. Samuels was a widow, and Freddie her only child and principal support. What little sewing she could get to do amounted to very little in the end toward paying the house rent, fuel and other absolute necessities of life, to say nothing about food and clothes; and when, three months before, Freddie was lucky enough to get employment with Clayson, Buck & Co., the poor widow felt that they had truly been blessed beyond measure.

"O, mother, I never can help you again, for no one will give me anything to do."

Discouraged and almost heartbroken, Freddie gave up. Never a strong boy, his health failed visibly. Exhaustion and exposure in searching for "something to do," brought on a form of diphtheria, and when the physician was summoned he shook his head and gave little hope. How hard Freddie begged Mr. Clayson, during his delirium, not to believe him guilty. In his calmer moments he entreated his mother to go to Lawyer Field, who had spoken kindly when he asked for work, and say he was innocent. "You know I did not take the money, mother."

"Yes, I do know it, my poor, dear boy," Mrs. Samuels tried to say comfortingly, and the kind old doctor would turn to the window, wiping his eyes as he went.

Then Freddie, exhausted, dropped into a calm sleep.

It was three o'clock in the afternoon. Mr. Clayson was going home early. It was his birthday, and his wife and children were waiting for him. Pleasant thoughts of the dear ones who that morning had said, "Be home early," were in his mind as he stepped from the store.

"Freddie Samuels is dreadfully sick," the office boy said.

"Sick!" Mr. Clayson returned.
"Yes, sir. I just heard he had diphtheria, and they didn't think he'd live."

Mr. Clayson turned to follow the boy, then retraced his steps. He knew the widow Samuels was very poor, and the thought that perhaps now she might be in deep poverty disturbed him as he walked homeward.

At his door his wife and children met him.
"Come right in here," they said in one breath, opening the parlor door.

His eyes rested with surprise upon the elegant display of articles scattered all about.

"And they are all for you, papa," twelve-year-old Bessie exclaimed, reaching up her chubby arms to encircle his neck.

"For 'oo, papa," toddling Nellie echoed.
"Yes, Charlie," the wife continued, laying her hand lovingly on her husband's arm, and smiling up into his face as only an affectionate wife could. "We have taken great delight in purchasing you birthday presents."

"But, dear," drawing her to a seat beside him on the sofa, and folding his children in a close embrace, "how did you—?"
"How did we get the money to buy them?" She laughed, giving Bessie a sly glance when Mr. Clayson hesitated.

"We know," the little girl exclaimed, and she gave her father an extra hug.

"Dess me know," baby again echoed, cuddling closer.

"Well, I may as well tell you," Mrs. Clayson explained. "Four or five months ago you know I asked you for some money, and you said you couldn't spare it; so, how to get your birthday presents Bessie nor I didn't know, until I remembered that Mrs. Baker got all her pocket money out of her husband's money drawer, and he none the poorer for it, either. Now, this is what we did—but what's the matter, Charlie?" Mrs. Clayson cried, as her husband grew ghastly white.

"Go on, Lena; let me hear all."

"O, it's nothing so very dreadful," Mrs. Clayson continued. "Every day or two Bessie or I would go down to the store and take a dollar or two out of the money-drawer—we knew it would never be missed. You see we watched our chance when the cashier was out; if there wasn't much change we'd take only a few cents."

"We meant to tell you all about it, papa," Bessie explained, when Mrs. Clayson finished.

"I forgive you, wife and child," Mr. Clayson answered, kissing both, "but I'm afraid it is a sin that is registered—"

He checked his words, seeing the look on his child's face, she who had thought only of "making papa happy."

"You must excuse me for an hour or two," he said rising. "If I do not go now I may be too late."

"But dinner'll be waiting."

"Explain to our guests that I was called suddenly away to see Freddie Samuels, who is very sick, perhaps dying."

"Freddie Samuels!"

"Yes, Lena," and his look spoke more than words.

"O, mamma!" Bessie cried, as he hurried away; "maybe Freddie didn't take any money after all," pointing to the handsome dressing-gown.

"Don't child, don't mock me," sobbed the conscience-smitten woman, dropping upon her knees, and hiding her face in the folds of baby Nettie's frock. "I see how it may be."

Freddie had been talking to Mr. Clayson again, begging him not to think he took the money, when, tired out, he dropped into another sleep. When he opened his eyes, Mr. Clayson, who had told the whole story to the doctor and Mrs. Samuels, drew back.

"Mother," the boy called feebly.

She was beside him in an instant.
"Mother," he repeated, "I feel stronger, and I want to get well." His lips parted in a smile, as the mother bent her tear-stained face to his.

"I'm going right to Mr. Clayson, mother, and ask him—"

"No need of that, my boy," and Mr. Clayson stepped to the bed. Freddie reached out his hand.

"I know everything now, and have come to beg your forgiveness." He betrayed deep emotion in manner and voice, as he bent over the sick boy. "Did you know?"

Freddie nodded "yes."

"And to spare my wife and child have suffered the disgrace in silence!"

"I have never lied to you, Bessie loved you so!"

"You noble boy!" cried Mr. Clayson. "Be quiet now. I will send in something nice and nourishing. No, not another word," as Freddie attempted to remonstrate, "and then I must hurry home."

Freddie was obedient, but the great blue eyes turned heavenward, and the thin lips moved. Mrs. Samuels, who was watching, knew Freddie sent up a prayer of thankfulness. Then she heard him say:

"Bessie told me she loved her papa so much."

Freddie got well, but it was weeks and weeks before he went back to the store again. Mr. Clayson paid him wages every Saturday night, and sent him pay from the time of his discharge up to the time he called.

"I don't believe any of the clerks ever doubted me," he said to his employer a year or two after, when he had grown in favor to a sort of confidential clerk.

Mr. Clayson answered by laying his hand familiarly on Freddie's shoulder.

At this interview Mr. Clayson proposed a commercial course in some business college. "I have no son, you know," he said, good-naturedly, when Freddie expressed astonishment.

That was a number of years ago. The old sign, "Clayson, Buck & Co.," was taken down about a year after Freddie finished his mercantile education, and another of newer design and finish, reading "Clayson & Samuels," put up in its stead. —The Household Companion.

Dr. T. S. Vose, Jonesville, Mich., writes: "I am very much rejoiced to see that you have given through your paper the light that the world has so much needed on this question of Jesus, and let the scales fall from their eyes, or at least it will set some to thinking. Theology will soon turn guns on you, but you never will back down; you have my sympathy, for it and I will stand by you and throw in a good influence. Theology, I believe, must pass away as did the heathen religion, and natural religion take its place—the natural religion of the soul for spirits and mortals, too. Your paper speaks bold and as it should; its time the people had the light. I now send you \$2.15 for the best spiritual paper published. I began the investigation of Spiritualism in 1848, and believe in the religion of nature and common sense."

H. W. Boozer, of Grand Rapids, Mich., writes: "Your contribution of ecclesiastical lore in connection with spiritualist truth in the past is very valuable and must be doing a work of magnitude in the minds of the student and inquirer."

What are the Christian Scriptures, So-called?

To the Editor of Mind and Matter:

Having read Mr. Hollister's article on Jesus of Nazareth, and the authenticity of the writings of the New Testament, published in No. 27 of your paper; having also perused with much pleasure your spirited reply, there seems little need that anything more be said in answer to him, but having delved to some extent into the mysteries of the past and realizing how little things are what they seem, and how difficult a thing it is to get at the truth, I feel like quoting a few lines bearing upon the negative side of this question.

According to Justin, "up to the middle of the second century no authors' names were attached to the Gospels."

The learned Christian bishop Faustus, the Manichean, says: "It is certain that the New Testament was not written by Christ himself or by his apostles, but a long while after them, by some unknown person, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves was according to those persons to whom they accredited it."

Again, "For many things have been inserted by our ancestors in the speeches of our Lord, which, though put forth under his name, agree not with his faith, especially since—as it has already often been proved by us—these things were not written by Christ or his apostles, but a long while after, by I know not what sort of half Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet fathering the whole upon the apostles of the Lord, or upon those who were supposed to have followed the apostles—they mendaciously pretended that they had written their lies and contradictions according to them."

The testimony of this author is emphatic—that the books under consideration were not written by those to whom they are accredited, but by impostors who lived a long time after the things which they pretend to describe took place.

Eusebius, bishop of Caesarea, and who was held in high esteem by the Emperor Constantine, says: "The religion published by Jesus Christ is neither new nor strange." Again, "The ancient Therapeutae were Christians, and that their ancient writings were our Gospels and our Epistles."

It is said on good authority that the Therapeutan or Essenian sect was in a flourishing condition previous to and at the time when Christ was upon the earth.

The Essenians spent their lives in seclusion, searching out the hidden meaning of their sacred writings, of which "the letter was the body, the secret meaning, the soul."

They were no doubt spiritualistic and mediumistic, and as their name implies, leaders.

In the early days of the Christian religion, so-called, sacred writings were so plenty that the "fathers" found it very difficult to decide what was—not so much authentic, as what was "inspired," and we may be pretty certain that nothing was to them "inspired" that did not harmonize with their own bigoted ideas.

I have a list of ninety-seven apocryphal or rejected Gospels, Acts, Epistles and Revelations, and it may occur to every thinking man, that he would like to have had a hand in the voting upon said pamphlets, instead of trusting to the judgment of a collection of—dough-heads. That is a modern term, but it seems in such good harmony with the testimony of Sabinus, bishop of Hieraclea, who affirms that, "excepting Constantine himself, (I am speaking now of the Nicene council, over which the Emperor Constantine presided), and Eusebius Pamphilus, they were a set of illiterate simple creatures that understood nothing."

Perhaps it may be said that it makes but little difference, in an historical point of view, how many pamphlets were adopted or rejected at those councils (of which there were held at different periods at least nineteen); but it would be interesting to know something of what all of those rejected, contained. That being impossible with some exceptions we will have to be content to treat of what we have.

The New Testament, as we have it now, is not what it was once, books having been from time to time added thereto. So we see that what was God's word, or inspired, at one time, was quite a different thing at another time.

The more we examine into the matter the less confidence we have that anything related in the books under consideration is absolute fact. The incongruities and contradictions certainly weaken our faith in that respect.

It would seem that men who lived so entirely contemporaneous as did the apostles of Christ, and who must have had about equal chances for gaining information, ought to have had less incongruities in their accounts.

Respecting this matter, Bishop Marsh says that he has tried to reconcile the contradictions of the Apostles Mark, Luke and John, concerning the resurrection, but "has not been able to do it in anything like a satisfactory manner, to himself or to anybody else."

Bishop Middleton says, "The scripture Greek is utterly rude and barbarous, and abounds with every fault that could possibly deform a language; whereas we should expect to find an inspired language, pure, clear, noble and effective, even beyond the force of common speech, since nothing can come from God but what is perfect. In short, we should expect the purity of Plato and the eloquence of Cicero."

How does it happen that so many saviours of different peoples are accredited with being born just at the time of the winter solstice, otherwise, on the 25th of December? Of course that is a conundrum for the majority of people to crack; but few are able to solve it who have not the key.

The people of old time, having little else to study, turned their attention largely to the planetary system. The sun was their supreme deity, and when he showed his face he smiled, was pleased and beneficent.

When he withdrew behind the clouds, so that his face was obscured, he frowned and was displeased. When, in his journey round the world, he passed to the lower hemisphere, and withdrew his warm and genial influence, desolation and death was the result.

But when he had reached his lowest point, and again started upon his returning course through the upper hemisphere, then it was that "a babe was born," hope sprang forth anew, for peace and plenty were promised and salvation was at hand. The sun was to those people the creator, preserver and destroyer, for it seemed to them that all those phases followed it in its course around the earth.

Bacchus was looked upon as the son of God. He was "represented at the winter solstice as a little child born five days before the end of the year. On his birth a blaze of light shown around his cradle, and he was brought up by a panther."

According to some authors, "panther" was the original name of Jesus. "Jesus was not originally called Jesus Christ, but Jeschua Hammasiah." Ham, the one of India (Ammon) miasiah, the anointed.

"Joseph was the brother of Cleophas, the son of James, surnamed panther." Cures are said to have been wrought in the name of Jesus ben Panther.

The Jewish Lord's prayer, as given by the Rev. John Gregory, London, 1682:

"Our Father which art in heaven, be gracious to us, O Lord our God: hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below, now and forever. Thy holy men of old said, 'Let thy kingdom reign over us.' Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory, forever and forevermore."

It is said that "the Lord's prayer may be constructed almost verbatim out of the Talmud."

It is said also that a "Dr. Buchanan discovered the whole story of the death of Jesus, and his resurrection on the walls of a temple of Juggernaut."

Of course these few quotations are but as a drop to the great ocean of what may be brought forward to weaken faith in the genuineness of the books of the New Testament. It is high time that attention was drawn to the importance of knowledge, as far as may be, where we stand and on what we pin our faith.

TAYLOR BUZZELL.

Answers to Correspondents.

"C. C. Holman, Mt. Lebanon, N. Y." No; there is no such Home near Philadelphia that we have any knowledge of. The article you refer to in MIND AND MATTER must have been written in favor of such a home, but no definite steps were taken in that direction.

"R. B., Kansas City, Mo." Yes, the Mediums' Camp Meeting, to be held at Creedmoor Park, will board yourself and wife very reasonable. You can receive full particulars by applying by letter to Mrs. Dr. E. S. Craig, Secretary, 713 Sanson St., Philadelphia, Pa. If you come at all, come prepared to stay the whole time.

Special Notice from "Bliss' Chief's" Band.

"E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot want must work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon."

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sanson Street, Philadelphia, Pa.

A Proposition.

"I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sanson St., Philada.

KIND WORDS.

Julia O. Eastman, Exeter Mills, Maine, writes: "With No. 26 our subscription runs out. Herein we enclose \$1.10 to continue it on, and when that is up we will renew again. I appreciate your paper very much and your great work manifested through it. I do not know of any greater or more meritorious cause one can be engaged in than that of enlightening the minds of our fellow beings. Every week, as I read in your paper such grand productions, my heart bounds in gratitude to you and the spirit world of friends that are struggling so hard for the great incoming light, that we poor mortals may see and know for ourselves what the truth is. I hope you will be sustained in this enterprise you are so courageously engaged in, and that every lover of humanity may rush to your aid; for this though seemingly silent struggle is mighty, and it is to be handed down in history. And who is there that would not record their name as a soldier in this great cause, and have the soul's satisfaction of knowing they did what they could. So scatter the truth, sisters and brothers. In MIND AND MATTER you will find the most and in the most condensed form. So scatter it abroad that many may read and bless your."

W. H. Pickering, Modell P. O., Kan., writes: "I am much pleased that you still forward your paper to me after my time had expired. Receive my thanks for it, as I would have been sorry to have had to wait till I could have got them sent on; for I was not in a position to forward anything to renew my subscription. I admire your outspoken manner in defence of mediums; also the way you show up any kind of fraud. Your paper is the most straightforward and outspoken journal I ever read. I read them with great pleasure, and then circulate them around to my friends, who are pleased to get them, but am unable to subscribe for it. I shall not be able to get you any subscribers here, as they are all home-steaders and cannot grow enough to eat the first year, for we are almost out of the region of rain; our latest rain was last August. You can consider me a subscriber as long as I can get enough for a three months' subscription; would like to send for a year if I could. I received Blackfoot's magnetized paper. It cured me of giddiness in the head in one night and one day. Thanks to Bro. Bliss and his guides. Enclosed find \$1 for subscription. Shall try to get enough for your paper. When I fail, you will know there is a lack of means. Yours ever for truth."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

MARY FOLEY.

—GOOD DAY, SIR:—I wish that I give to-day to reach my father and mother, John and Mary Foley, of Keokuk, Iowa. I want to certify to the truth of this way of talking through mediums. I had been stopped by something I cannot explain between the earth and the place of belief in which I have been in spirit-life; but by permission of the influence that has taken me in charge I was allowed to see with the spirit eye and have had explained to me the condition of those of my belief in spirit-life. My young spirit recoiled at the idea of entering such a heaven, and I want to warn my parents and friends so that they will heed what comes from me as a spirit and not be entangled in erroneous religious ideas. If they wish for future happiness and to be with me they must begin to purify themselves at once and study the real facts of this Spiritualism. You will wonder that a girl of 11 years would speak as I do, but the guardian by whose permission I am here, has taught me to say these things to you. With love and purity of desire for the happiness of those connected with me I have come here to-day. My name is Mary Foley. I passed away four or five months since.

J. B. FITZGERALD.

WELL, SIR:—I'm a kind of a rough man. From my boyhood days up to the time of my death, it was nothing but one solid struggle for me. But I was a game man, if I do say it myself, and not to be discouraged by difficulties. All miners are rough fellows, but they have got good heads and know what justice is, and they are bound to fight for it. As they are generally infested with the worse elements of humanity around their diggings they act up to the logic of old Judge Lynch. But, to all concerned and my mates in particular, I would say this: whenever you deal with human life be careful you don't swing off the wrong fellow, or it will cause you a good deal of regret when you get over here on the other side. Religions of all kinds are bosh. The only genuine religion is to act up to what your reason tells you is right. If you will do that you'll strike it rich on the other side. I was, when here, a good deal more of a sinner than a saint, but there is no d—d hypocrisy about me. I always looked over a fellow's failings, if he was honest, but I don't want anything to do with sneaks either in this world or the one where I am now. And so, with these words of advice, you can sign me J. B. Fitzgerald, Leadville, Col. I have been in spirit-life six or seven months.

CAROLINE E. LEWIS.

GOOD MORNING, SIR:—This is not new to me. I was a Spiritualist and the wife of a Spiritualist. I have long striven to communicate to my husband from a distance rather than at home; for the reason that I thought it would be a more positive test to him. I would most earnestly request of him to keep his Spiritualism pure and unadulterated. The phenomena and philosophy form a code of morals that show you the true bearings of both the spirit and the mortal life. I ask of him not to become entangled by any outside influences, but to keep steadily forward, and he will depart this mortal life under such pure conditions as will usher him into the mansions of spiritual happiness. This end, to himself and the family will never be achieved by following the side issues of Spiritualism. There is but one rule to adhere to, to become happy and that is to strive to live those conditions that will attract the highest, holiest and purest influences from the spirit-life. With my best wishes for his mortal and spiritual welfare, you can sign me,

CAROLINE E. LEWIS, Cleveland.

DR. J. M. HINER.

GOOD DAY, SIR:—I communicated once before, but you got the address wrong. I cannot say whether the mistake was on your side or mine, so I'll communicate again. (Counting) Sixty-four, seventy-four, eighty. Sixteen years is the time I have been in spirit-life. I was a doctor when here. My religious ideas were generally speaking, free from all prejudice, but in reality, leaned towards Unitarianism. As a spirit I believe in a central source of life, and that every living thing is a demonstration of that life; and that adjustment to the circumstances of that life, no matter where it starts or where it ends, is the duty of the hour, whether to the mortal or spirit being. He who trains, by the force of will, everything connected with him toward the sun of eternal truth, can never go astray in the end. I have not been deceived in any way in my ideas of the spirit-life. I find it, however, rather more diversified than I expected to find it. Reward and punishment is carried in the spirit itself, and it is the only judge that will ever sit in judgment upon its mortal or spirit actions. With the most earnest desire as a spirit, I ask of all my relatives and friends and the world at large to consider well what I have said here.

DR. J. M. HINER, Crawfordsville, Ind.

STEPHEN COLLINS FOSTER.

GOOD DAY, SIR:—In mortal life I was what you might call a modern bard, and the author of several popular ballads. I had no prejudice regarding any ism, race or people. Moved humanity, and tried to be a humanitarian in every sense of the word. I as often failed as succeeded. I have never found the being in mortal or spirit life so depraved that he or she could not be reclaimed. There never was a man nor woman who, if they had met with favorable circumstances, would not have shown a spark of the divine spirit within them. I was a medium myself—not exactly knowing it; but I received the words of my "Old Folks at Home," "Old Kentucky Home," and other songs by inspiration. I thank you for keeping open the door between the spirit and mortal life, so that all strangers can have a chance to tell what they know of the spirit-life. I have found all the conditions of the mortal-life in spirit-life, and with almost identical results. If you aspire to be pure in spirit, you reach that plane. If you do the same in the mortal state you reach like results. The spirit-life is the mirror that reflects back upon you mortals just exactly what you send to it; and so long as you mortals send bigots, fools and knaves to spirit-life, just so long they will return and curse you. As my time is limited I will here close. I died in New York in 1864.

STEPHEN COLLINS FOSTER.

[That communication is not only characteristic of the gentle child of song from whom it purports to come, but is every way worthy of that human sympathy that marked every utterance of his po-

etic lips. This spirit testimony as to the soundness of our views as to obsessing spirit influences is most valuable.—Ed.]

QUINTUS METELLUS PIUS.

MY BEST GREETING TO YOU:—It is many years since I entered spirit-life. I was one of the followers of Mars. I chose a soldier's life. It fed my ambition, and as a Roman I did all I could to achieve success; but the reflex of my mortal actions upon me as a spirit has caused me to undergo centuries of spirit penance for my mortal actions, and has ever been the thorn amid the flowers of my spirit happiness. Warriors, take a lesson from my experience. Your high blown pride—your military pomp—will wreck your spiritual happiness. But while almost all my mortal life was passed in war, yet in my leisure moments I examined deeply into the writings of my day. Religions of all kinds were in rather a chaotic state, and the priests had all kinds of different notions in relation to the so-called gods. My astonishment was great when I entered the spirit-life to find that those teachers were as ignorant of the realities thereof as I had been myself. Morality in all times and among all peoples has been cursed by being coupled with religion. If allowed to prevail plain, simple and free from religious trammels, it would have made the earth, long ere this, a paradise. What are termed spirits by you, and by me ghosts, were often visible among the Roman legions; because among so many men there were always a small number of which you now term materializing mediums. I have seen, when in the mortal state, my departed friends and recognized them. This is the kind of school that all mortals have to go to before they will know the real truth of the life beyond the grave. We Romans had many saviours. Almost every man had a particular god to which he paid homage, and the doctrine of expiation by blood was in the height of its career when I lived here as a mortal. All hopes of spirit happiness must be gathered from the facts gathered from departed spirits. In heeding those facts will lie the happiness and welfare of mortals. My name was Quintus Metellus Pius. I was commander of the Roman expedition, about seventy-five years before the Christian era, against Sertorius, king of what you now call Spain in conjunction with Sulla the Consul.

We take the following sketch of Q. Metellus Pius from the *Nordde Biographie Generale*: Quintus Metellus was born about 130 B. C. and died about 63. He followed, at about the age of 20, his father into Numidia. He was named Pretor in 89 and had one of the principal commands in the Marius or social war. He gained a decisive victory over Q. Pompeius, chief of the party of Marius, who perished in the battle. He was afterwards employed to fight the Samnites in 87, when Marius landed in Italy and joined the Consul Cinnus. The other Consul Octavius, finding himself unable to resist this formidable coalition, the Senate hastened to recall Metellus and offered him the supreme command. Metellus, judging that the situation was for the moment desperate, refused the propositions of the Senate and the consul and passed into Africa. There he raised some considerable forces which hastened the arrival of Crassus, who came from Spain. But the two chiefs quarrelled, and Metellus left alone, was defeated in 84 by C. Fabius, one of the chiefs of the party of Marius. He then returned to Italy awaiting with impatience the return of Sulla. He was one of the first nobles who rejoined that general at Brindis, and became one of his principal lieutenants. In 82 he successfully defeated two divisions of Carbon and gained a complete victory over Carbon and Norbanus, near Faventia, in Cisalpine Gaul. Sulla, to recompense him for his services, admitted him to share the consulate with him. At the commencement of the trust Metellus went as proconsul into Spain, where Sertorius, one of the lieutenants of Marius, ruled. He carried on war for eight years against that energetic and skillful chief, without obtaining any marked advantage, and was obliged to implore the sending of a new army under the command of Pompeius. By the help of this reinforcement he defeated Perperna, the lieutenant of Sertorius, and repulsed an attack of Sertorius himself. Proud of this success, he took the title of *imperator* and decreed himself crowned by the cities of the province. He also invited the poets to celebrate his high deeds. He was too hasty in triumphing over an enemy who was far from beaten. Sertorius soon became again a formidable adversary for Metellus and he would probably have defied all their efforts if he had not perished through the treachery of Perperna in 72. Metellus returned to Rome the following year and obtained triumphal honors the 30th of December, 71. No remarkable event signalized the end of his life. Like his father, of whom he had all the qualities, he remained faithful to the aristocratic party. The dignity of sovereign pontiff, which he possessed and which for a century had been, as it was hereditary in his family, passed at his death to Julius Caesar, the most brilliant hope of the democratic party. Metellus Pius adopted the son of Scipio Nasica, who took in consequence the name of Metellus Pius Scipio.

[In this most remarkable communication we can see no possible room to doubt that it comes from the spirit of Metellus the pious. That neither the medium nor myself had any knowledge of the history of that military Roman character is a positive fact. The only question as to its authenticity is that some spirit acquainted with the career of Metellus might have personated him and given the communication. We can not see that there could be any object effected by such a personation. We therefore conclude it is authentic and what it purports to be. What a flood of light it throws upon the condition of affairs in the century prior to the epoch assigned as the of birth of Christ. As seen by the communication, Metellus mentions a fact that his historians do not so much as notice. He says his leisure moments were spent in looking deeply into the writings of his time. He was, as has been stated, sovereign pontiff, and doubtless testifies to the truth when he says, "Religions of all kinds were in rather a chaotic state and the priests had all kinds of different notions concerning the so-called gods." Spirit materialization was known to him two thousand years ago. The doctrine of expiation by blood was at its height. In view of that fact, it is no wonder the Christian priesthood, in the following century, conceived the idea of doing away with all minor bloody expiations for sin, by establishing the monstrous dogma of the sacrifice of God himself. Thus do facts accumulate through a most unexpected channel that must yet arrest the attention of thoughtful men and women. Their importance cannot be overestimated.—Ed.]

An Appeal to the Free-Thinkers of Nebraska.

The time for action has arrived. In Kansas, Iowa and Colorado the Liberals are wide awake, and organizing active Leagues. In Kansas they have a Liberal organization in each county and a Liberal League, while we have but three Leagues in the State. Many Liberals ask, "Of what use to organize Liberal Leagues?" We answer, to preserve the religious freedom which you now possess, to transmit to your children this precious liberty, which was obtained for you with so much difficulty.

To organize the Liberals in our State while society is yet new and progressing, and consequently making it much easier to organize now than it will be after the lines have been drawn, and the people are committed on one side or the other of religious questions. To be prepared to take part in the deliberations of the National Liberal League Congress, which meets in Bismarck, Groe, Kan., next Autumn. The enemies of Free thought are well organized. They use your money to build churches and support their preachers; they tax you to carry on a work which you believe to be demoralizing; they denounce you as infidels, and use every effort to make your children as superstitious as themselves; unless we are organized they will succeed and fasten upon us the chains of a religious despotism. They spend time and money to secure control of schools, society and politics, and to make Nebraska an orthodox State. Will you wait till they succeed?

The National Liberal League is engaged in the grand work of separating Church and State; guaranteeing freedom of thought and speech; freeing the schools from sectarian control; taxing church property, and committing the nation to free thought. Do you think such a work needless? Note the attempt to pass a God-amendment to the United States Constitution; sectarian instruction in our public schools; the arrest of free thought editors; the attempted suppression of free thought journals; the attack of the liberal regents and professors of our State University; and the rapid accumulation of untaxed church property.

The danger from religious despotism is no imaginary, but real danger. Organize before it is too late. See your Liberal friends, and if possible, organize a Liberal society in your town. All can do something toward forwarding our grand movement for the regeneration and up-building of society. Send the names of all the Liberals in your county to any member of the State Executive Committee. Those that cannot contribute money can spend time to forward the movement, and *vice versa*. Above everything else, send any amount from twenty-five cents upward to L. W. Billingsly, Treasury, to do necessary organizing work with.

Clayton E. Woods, Palmyra; Wm. O. Copeland, Omaha; L. W. Billingsly, Lincoln; V. C. Uley, Syracuse; Z. Shad, Fremont, Executive Committee of N. L. L. for Nebraska.

Other free religious papers will please copy the above address.

Mrs. Cora C. V. Richmond.

The last meeting of the First Society of Spiritualists of Chicago, Ill., previous to Mrs. Richmond's departure for England, was held last Sunday evening, May 23d, in the West End Opera House, at which the attendance was unusually large.

Mrs. Richmond's guides first gave an impressive invocation, following with remarks suitable to the occasion; quoting the passage, "A new commandment I give unto you—that ye love one another." Dr. L. Bushnell, President of the Society, then introduced Mr. Chandler, who read a memorial greeting, "To the Spiritualists of England," which was received with applause, and ratified by a vote of the audience. The address is as follows:

To the Spiritualists of England—Greeting:—It is with unmingled feeling of sadness and pleasure that we comply with the wish of the spirit guides of Mrs. Cora C. V. Richmond, our beloved medium, to grant her leave of absence for a brief sojourn in your midst. If we part from her reluctantly, even for the short period of a few months, it is because she is to us the embodiment of our highest spiritual ideals. The sadness of this separation is softened, it is due to the conviction that what is our loss will be your inestimable gain; and in this brotherhood of one faith, personal predilections should ever give way to the general weal.

We are aware that Mrs. Richmond comes among you not wholly a stranger. The memories of a former visit, we doubt not, are still fresh in your minds, and the good-will and many kindnesses then shown to her will not fail of repetition on this occasion, as the instrument most harmoniously attuned to voice the inspiration of this day and hour. And hence we rest with content in the assurance that she leaves one company of warm-hearted and devoted friends only to pass into the midst of another equally zealous and true.

During the better part of five years that Mrs. Richmond has ministered to the First Society of Spiritualists of Chicago, she has been to us and all within the wide circle of her influence—an influence extended not only by the spiritual, but the secular press—what the beacon light is to the storm-tossed mariner. Outside this Society Spiritualism has been a prey to bitter dissensions; within there has been peace and unspeakable cause for thanksgiving.

All about us the waves of discord have beaten the shores of time with relentless fury. Within this refuge there has been a placid sea, concord, forbearance, and a joy that can come only where the spirit is manifest in the fullness of its power and beneficence. If we, who are no more deserv-ing than others, have been thus showered with blessings, it has been solely due to the presence among us of our beloved "Water Lily," and the benign influence manifested through her by the wise and good, to whom she ever accords implicit obedience.

The work she was given to do she has done unquestionably. The light of her illumined countenance has been to us what the Star of Bethlehem was to the shepherds and magi of old.

Her words, uttered with the power of the spirit, have brought strength and consolation to thousands whose lot otherwise would have been despair, and with one accord the true and faithful of this land now look to her for guidance and counsel, as the foundation of highest inspiration.

This is our message to you, for the First Society of Spiritualists, Chicago.

L. BUSHNELL, President.

COLLINS EATON, Secretary.

Mr. F. F. Cook then followed with an address in behalf of the Society, referring to Mrs. Richmond's

labors in Chicago, to her former labors in England and to the present parting. He also spoke eloquently in defense of mediums and mediumship. President Bushnell made a few remarks, in which he attributed the success of the Society to the wise ministrations of the guides of Mrs. Richmond.

Mrs. Richmond's control then again addressed the meeting, responding to the kindly sentiments of the preceding speakers. Following which, Mr. A. M. Griffen offered the following resolutions, which were unanimously adopted by the audience:

WHEREAS, This Society is about to part with its speaker, Mrs. L. V. Richmond, for a few months' ministrations in England; and,

Whereas, It has found in her a friend and sister of sterling qualities, and a medium for the expression of the highest spiritual truths; therefore,

Resolved, That this Society tender to her its united thanks of deepest gratitude and love for her noble and pure ministrations to it in the past, and that it express its sincerest hope that she and her companion may have a safe journey and safe return under the guidance and protection of the same noble band of spirit teachers who have ministered so faithfully through her life while with us here.

Resolved, That the Spiritual papers of this country be furnished with copies of a brief report of the proceedings of this meeting for publication.

Quina, Mrs. Richmond's Indian control, then gave an impromptu poem, which closed the evening's exercises. COLLINS EATON, Secretary.

Reply of Juliet H. Severance, M. D., to J. C. Bundy's Slanders.

MILWAUKEE, May 29, 1880.

Editor Mind and Matter:

On arriving home from lecturing in Nebraska I find your papers with offer of use of your columns to reply to the contemptible flings at me by the editor of the *R. P. Journal* under the caption of "Check." In the first place, the fact that I sent any notice to Bundy is cause of mortification to me, entertaining, as I do, no respect for the editor and no sympathy with the unjust course taken in that paper with regard to mediums. It happened in this wise:

Bundy has been in the habit of consulting A. B. Severance, psychometrist, (my husband), in relation to affairs public and private, and a frequent correspondence was thus kept up between them. When I had engaged to go to Nebraska he advised me to send an item to the *R. P. Journal*, as I had done to the *Banner of Light*. I sent the following.

MILWAUKEE, April 19, 1880.

Editor R. P. Journal:

Please place the following among your movements, and also my name in the list of lecturers you publish. Yours, &c.,

JULIET H. SEVERANCE, M. D.

"Dr. Juliet H. Severance goes to Grand Island, Nebraska, the middle of May. Spiritualists and Liberalists along the line of her route through Iowa wishing lectures should secure her services. Address her at once at Milwaukee, Wis."

Had I supposed that that implied an endorsement from Bundy, I should certainly not have sent it, for his condemnation is far more complimentary to any one than his endorsement.

Mr. Severance, after seeing his notice "Check," wrote him, telling him that he thought such a notice as that, of one whose life was without spot, was unjust and wrong; to which Bundy, in his reply, wrote:

"The views advocated by Mrs. Severance are such as I am well convinced are, in practical application, productive of untold misery and demoralization to the race. This being the case, it follows I should advise the spiritual and liberal public to ignore her. I cannot of course undertake a discussion, by letter, of the various things suggested by reading your letter of yesterday. I will simply say, in conclusion, that I do not propose to fellowship in any sort of a way in connection with the work of Spiritualism, with people who hold the views of Mrs. Severance, Victoria Woodhull, Moses Hull, E. H. Heywood, &c. *id genus omne*."

It seems Mr. Bundy is to assume the role of censor over the views of lecturers, and no one is to be treated with courtesy or common civility who holds views he does not; this narrowing down the scope of the speakers to a contracted limit. Is it not strange that any man of mediocre acumen cannot see, when he ignores and denounces any doctrine that he admits his inability to meet it with argument and thus tacitly assents to its truthfulness, and manifests his own bigotry and intolerance.

I am tired and sick of such shallow pretension, and none but those of small calibre mentally, and lacking in spiritual culture and unfoldment, indulge in such bombast and assume to sit in judgment over the views of others and decide when and where they shall not express their honest conviction. This proscriptive spirit has persecuted every reformer since the earliest history of progress, and strewn the earth with the bones of slaughtered heroes and deluged it with blood. It sent John Brown to heaven from a Virginia gallows, and has imprisoned within the last few years numbers of our honest, earnest workers for the advancement of truth, and the end is not yet.

Then down with every manifestation of such tyranny, whether barricaded behind pulpits or editorial sanctums, and let free thought and its free expression, by voice, by pen and press, with its safe transit through the mails be maintained or our pretensions to liberty of conscience is all a sham, and we shall soon be reduced to the most abject slavery. Yours for progress.

JULIET H. SEVERANCE, M. D.

Obituary.

Passed to a higher life from Pembroke, Genesee Co., N. Y., Sunday night, June 6th, the spirit of Ahanson Owen, M. D.

Dr. Owen was born in Homer, N. Y., March 22d, 1803. He has been an earnest Spiritualist for over thirty years, his wife being a medium of undoubted powers. He leaves a widow and three children to mourn his loss, the youngest son being John D. Owen, post-master of this place, and an old subscriber to MIND AND MATTER. Two days before he died he said, "I shall die happy, because my grand-child is named after Robert Dale Owen." This child is the youngest son of J. D. Owen. Dr. Owen was a man universally loved and respected by those who knew him. His funeral took place at his residence, Monday, June 7th, the services at the house and grave were conducted by the writer under control of Bishop Hobart, and were listened to by a large gathering of the friends of the deceased.

J. WM. VAN NAME, M. D.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, JUNE 12, M. S. 33.

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One ½ hour. 3.00

JOHN C. BUNDY'S DYING KICK—THE BROOKLYN BUNDYTES SHOW THEIR HAND.

Those who have followed our exposure of the hypocrisy and treachery of Col. John C. Bundy must have been astonished at the tacitly confessed guilt of that enemy of Spiritualism. Against the volume of evidence which we have from time to time been piling up against him, to show his true aims and purposes, John C. Bundy has been as mute as a mouse. That silence admits of but one construction, that we have done him no injustice. His readiness to meet the accusations of others, and his sensitiveness to censure, so markedly manifested in almost every number of his paper, clearly show that he has no reply to make that would not make his dereliction of duty more apparent than we have shown it to be. Not daring, therefore, to attempt a defence of his dishonorable conduct, Col. Bundy seizes upon such help as he can find to place us in a false position before his readers. In the *R. P. Journal* of June 5th, he attempted to pass off the following falsehood upon them thinking thereby to hoodwink and mislead them. We quote Col. Bundy as follows:

"Robert's Quondam Friends Getting Enough of Him. Resolutions of Censure Adopted by the First Society of Spiritualists of Brooklyn."

Then follows the following:

"The following preambles and resolution were adopted by the Brooklyn Society of Spiritualists at their conference meeting, the 29th day of May, 1879, by an almost unanimous vote, not more than three or four voting in the negative:

"WHEREAS, a recent number of a Philadelphia journal called *MIND AND MATTER*, which is professedly devoted to the advocacy of spiritual philosophy, alludes in offensive terms to Brooklyn Spiritualists—characterizing them, as a body, as fast becoming a reproach to Spiritualism; and

"WHEREAS, for the past year this paper has shamefully maligned, misrepresented and abused Messrs. Wm. R. and T. S. Tice, members of this conference, whom we hold in high esteem; and

"WHEREAS, the pretext and only grounds for this persistent abuse was the detection and exposure of surreptitious practices on the part of Alfred James, an alleged materializing medium, who confessed to the possession and concealment of certain costumes, which were intended to aid him in personating spirit forms, and which costumes were found upon, and forcibly taken from the person of said James, by the said gentlemen, as was their duty as honorable and truth-loving believers in the positively demonstrated truths of the new philosophy; and

"WHEREAS, we are fully aware of the gross injustice and wilful misrepresentations of these continuous attacks of *MIND AND MATTER* upon our esteemed brothers and co-laborers, Messrs. Wm. R. and T. S. Tice, whom we know to be honorable, just, fair-minded, truth-loving, sincere Spiritualists in belief; therefore,

"Resolved, That we consider it to be our duty to thus publicly vindicate ourselves and our brothers from the malignant aspersions of the said paper, called *MIND AND MATTER*, and to warn Spiritualists at large against accepting its statements as reliable, or from recognizing it as a truthful exponent of rational Spiritualism, which we claim to be founded alone upon demonstrated, irrefragable and incontestable truths.

"Resolved, That until an ample acknowledgment of the wrong done to the Brooklyn Spiritualists, and an apology be offered for the same by the said paper, *MIND AND MATTER*, this society refuse to admit it to be offered for sale at the table of the secretary, at conference meetings and lectures of the society.

"Resolved, That the foregoing preambles and resolutions be submitted for publication in the Brooklyn *Engle*, also in the *Religio-Philosophical Journal*, *Banner of Light*, and other reputable periodicals which are published in the interest of Spiritualism.

"JACOB DAVIS,

"Chairman of Brooklyn Conference.

"FRED. HASLAM

"453 Marcy Avenue, Vice President.

"Wm. H. JOHNSON, Secretary."

In reply to that organized attempt to do us personal injury and to interfere with our publication, we will say that it is positively false that any "Quondam friends" have been "getting enough of us." It is our most vile and malicious traducers that have been manifesting the fact that they are "getting enough of us," and hence their attempt to place us in a false position before the public. The "resolutions of censure" above published, we regard as the highest compliment we could receive, as to the success and utility of our editorial course. It is, if we are correctly informed, equally untrue that the First Society of Spiritualists of Brooklyn had anything to do with adopting the preamble and resolutions above published. They are not signed by the officers of that Society, but by the officers of the Brooklyn Conference, a very different organization. This Society, or conference, was therefore guilty of a barefaced attempt to deceive the public, when it pretended to be acting, as the First Society of Spiritualists of Brooklyn. This conference is made up, if we are rightly informed, of persons belonging to the First Society of Spiritualists, the Brooklyn Spiritual Fraternity and of persons who are members of neither of those associations; but to designate its action as that of the First Society of Spiritualists is not true and Col. Bundy knew it, as did the officers of the Brooklyn Conference who sent him the preamble and resolutions for publication.

So much for the truth of the heading and introduction of these much prized and cordially despised proceedings. Let us see whether there is any more truth in the preamble set forth? *MIND*

AND MATTER is not only professedly devoted to the advocacy of Spiritualism, but it is most faithfully and consistently upholding that philosophy against those who are doing all they can to dishonor and degrade it by heartless Pharisaism, and persistent obstruction and opposition to its teachings. It is absolutely false that we have characterized "Brooklyn Spiritualists, as a body, as fast becoming a reproach to Spiritualism." What we did do was to publish the following sentence, and nothing more:

"In view of such dishonorable conduct on the part of the Tices, no reasonable or fair minded person would expect Mr. James, or any of his friends, to take any notice of any further proposition coming from them, or any person associated with them. By their shameful and dishonorable treatment of nearly every medium they have had anything to do with, these Tice brothers have placed themselves outside of any toleration on the part of sincere friends of Spiritualism. Such men are a disgrace to any cause to which they may attach themselves; and it is about time that they should be made to know that their spiritual professions are as hypocritical as their natures are mean and vile. They should and will be spurned by all honest and sincere Spiritualists. To believe and know that Spiritualism is true does not constitute a Spiritualist. Those persons only are Spiritualists who seek to co-operate with, and who do not oppose the spirit-world, by endeavoring to destroy and discredit their work through their mediums. Too long have these traitors to Spiritualism been permitted to carry on their abominable duplicity. It must be made to stop. Under the lead of the Tices and other Bundyites, Brooklyn is fast becoming a reproach to Spiritualism. The lines must be sharply drawn, and that right promptly, if Spiritualism is not to be utterly disgraced by these persistent efforts to misrepresent and degrade it. The assault made last week against Mrs. Hull, and her friends, Mr. and Mrs. Hatch, came from the same parties who have sought to injure Mr. James. This is of itself enough to show what it is these base slanderers are aiming to do. That that assault was anonymous shows the despicable nature of the whole Bundyite movement, to destroy Spiritualism. These men and Spiritualists as they pretend, but Bundyites in fact, who have banded together to degrade Spiritualism. Off with your masks, villains, they will not avail you."

There is nothing there that we do not reiterate and hold ourselves prepared to justify by the amplest proofs; but where is there in that line or word that affords ground for the falsehood that "we characterized Brooklyn Spiritualists as a body, as fast becoming a reproach to Spiritualism?" Every word and line of what we said did not apply to the Brooklyn Spiritualists as a body, but did apply to a faction of, so-called, Spiritualists, who were fast usurping the representation of the cause of Spiritualism in Brooklyn; and who were co-operating with Col. John C. Bundy in his attempt to arrest the Spiritual Movement. We say, deliberately, to arrest the Spiritual Movement; for whoever seeks to interfere and discourage the development and exercise of mediumship is engaged in that work, however much they may deny it. We spoke of the faction of nominal Spiritualists in Brooklyn, who sympathize with Col. Bundy, and not of the body of Brooklyn Spiritualists, as the associated slanderers allege. We do not believe they are the body of the Spiritualists of Brooklyn, for we know the great bulk of Brooklyn Spiritualists are not in sympathy with those whose conduct has done so much to render Brooklyn the reproach of Spiritualism. Gladly would they repudiate the conduct of those foes to true and consistent Spiritualism. It is wilfully false then that we have said anything that can be construed as offensive to true and honest Spiritualists, either in Brooklyn or elsewhere. Brooklyn has many of the most faithful and sincere Spiritualists, but they do not train with the Bundyites of Brooklyn.

It is not true that we have maligned Wm. R. Tice and T. S. Tice, unless to truthfully criticize the public acts of men, is to malign them. These men have publicly sought, in every possible way, to injure and discredit a most useful and honest medium, whose mediumship and integrity we have had the amplest opportunity of testing; and as we have that medium in our employment, it is our duty to see that he is not imposed upon or injured on that account. We have shown the conduct of those men towards Mr. James, to be most malicious, relentless and dishonest, and have not hesitated to denounce their conduct in the only language that would do it justice. It is most false that we have misrepresented them in any respect whatever. If to tell the truth respecting the public acts of men is to abuse them, then we have abused William R. and Thomas S. Tice, not otherwise. That the Brooklyn Conference should hold them in high esteem may be natural, but it no way concerns us. It is false that the Tice brothers detected or exposed surreptitious practices on the part of Mr. James as a medium. In relation to the alleged finding of articles of spirit clothing, or of clothing intended to be used for the personation of materialized spirit forms, by the medium, in Brooklyn, Mr. James made the following affidavit, which we published at the time. Mr. Wm. R. Tice and Thomas S. Tice, have never dared to make counter affidavits, and therefore Mr. James and his friends, have a right to conclude that their accusations were false. They had it in their power to have proven the falseness of that affidavit, if what they published was true, and as they did not attempt it, we may very naturally conclude that what they published was false. Mr. James's affidavit was made in answer to a public statement of Wm. R. Tice and Thomas R. Tice, which we published at the same time with the affidavit of Mr. James, in *MIND AND MATTER*, of January 18, 1879.

PENNSYLVANIA,
City of Philadelphia,) s.s.

"Alfred James, of the City of Philadelphia, being duly sworn according to law, doth depose and say that he has read certain statements or letters in the hands of J. M. Roberts, editor of *MIND AND MATTER*, alleging that he the said deponent, as a spiritual medium, was detected in an attempt to deceive the public, in the City of Brooklyn. The first of these letters was written by one Wm. R. Tice, and is dated Brooklyn, N. Y., January 6th, 1879. It contains the following allegations: "The medium's coat was cut open in the presence of all, and a quantity of silk articles such as a white silk gown to cover the whole body, except the head, with caps, slippers, covers for moustache, scarfs, false hair, &c., taken out from under the lining in the back of the coat." The second letter was written by one S. B. Nichols, and is dated Brooklyn, N. Y., January 8th, 1879. It contains the following allegations: "On cutting the lining of his coat, Mr. Tice pulled out the following list of stock in trade: one long silk white gown reaching from neck to floor; three long white silk scarfs; one long colored silk scarf; four silk

caps; two covers for moustache; one false moustache of long dark hair; one pair of long white stockings; two pair of silk slippers; one piece each of gilt and silver tinsel; all these articles concealed in the lining of a short sack coat or blouse."

The said Alfred James doth depose that he has carefully read the above allegations, and that so far as he has any knowledge in relation thereto, that there is no truth in the above allegations of the said Wm. R. Tice and S. B. Nichols. He doth further depose and say, that none of the articles mentioned in the above allegations, ever belonged to him or were in his possession, or were ever used by him in any way whatever, and that he does not believe, those articles were ever taken from any coat belonging to him. And that this is true to the best of his knowledge and belief.

ALFRED JAMES,
No. 1, rear of 635 Marshall St.
Sworn and subscribe to before me this 17th day of January, 1879.
EZRA LUKERS,
Magistrate Court No. 12.

It is proper to say that the portion of Mr. S. B. Nichols' letter referred to, in the affidavit, was a portion of the statement furnished Mr. Nichols, by Thomas S. Tice. Mr. Wm. R. Tice's letter was dated two days earlier than Mr. Nichols' letter, and at that time the number of the articles alleged to have been found in Mr. James's coat, had not been decided on. Two days later, Thomas S. Tice was able to specify the numbers of the articles; and by doing so made the falsehood so gross, as to render his statement self-evidently untrue. Mr. James's statement is fully corroborated by the statement of Mrs. S. B. Nichols, which was made to herself. As the comparative veracity of Mr. James and his accusers, Wm. R. and Thomas S. Tice, was squarely put in issue, at the time, by the affidavit of Mr. James, we will here give the statement of Mrs. Nichols, as published in the same number of *MIND AND MATTER*. Mr. Nichols having referred us to Mrs. Nichols, as having witnessed the alleged examination of Mr. James's coat:

"We went to Brooklyn and called upon Mrs. Nichols at her home. We stated to her the object of our call, and she very kindly related what she saw occur. Her statement was substantially as follows: She said she was in the room with the others in attendance, when their attention was attracted by some lady remarking that there was a disturbance in the room, where the committee with Mr. James had retired. Mr. Wm. R. Tice at once went to the door, and soon after returned, having Mr. James's coat in his hand. He then proceeded to search the coat, in the room where the company were, and appeared to her to be making an opening in the lining of it; but whether he cut or tore it she could not tell. She saw no knife in his hand at the time. Mr. Tice then appeared to take from the coat, two packages covered with pieces of dark silk, shaped like a hand in outline, but quite flat. These packages were opened in her presence, and seemed to contain one or more scarfs each, one of which was garnet-colored—the others light. These two packages, Mrs. Nichols said, contained all the articles she saw Mr. Tice produce, while examining the coat. She said they looked to her like scarfs and nothing else. I then asked her whether Mr. Tice took a white silk gown from the coat at that time. She said he had not done so. I asked her if she would not have seen it if such had been the case. She said, 'Certainly I should.' I then asked her if Mr. Tice had found or shown slippers at the time he was examining the coat. She said he had not done so. I then asked whether at that time, she saw any caps produced by Mr. Tice. She said she had not, unless a piece of dark silk about a foot square, with a gilt tassel attached to one corner of it, was a cap. That article she said was picked off of the floor, and was not taken from the coat by Mr. Tice, so far as she saw. So with the moustache covers, false hair, stockings, and gold and silver tinsel. When I ventured to repeat my questions, Mrs. Nichols very emphatically said she had told me all she saw taken from the coat, and these were the two hand-like flat packages, containing the scarfs, which appeared to be of silk. These packages she said Mr. Tice alleged he had found in the breasts of the coat, and were shaped as if to represent the padding of that part of the coat. Mrs. Nichols was under the impression that Mr. Tice opened the lining of the coat in the breasts of it, to remove the packages, and not in the back, and when I produced the coat which Mr. James had worn to Brooklyn, and showed her that the coat had only been opened in the middle of the back, she said she could not understand that, for Mr. Tice had certainly said that he opened it in the breasts and she thought he did so."

That affidavit of Mr. James, and the corroborative statement of Mrs. Nichols, has never been denied by the Tices publicly, and, so far as we have been able to learn, never privately. They may therefore be accepted as undeniable. We will now state the condition of Mr. James's coat on his return to Philadelphia the next morning, and having done this, any person can judge whether William R. and Thomas S. Tice published the truth. The coat was not a sack coat or blouse, as was stated by them, but a frock coat made of thin fabric and much worn. That it was the same coat that he wore in Brooklyn we know, for we had seen him wearing it often, and he had it on when he reached our office direct from Brooklyn. "We then and there examined it most critically, and found the lining had been cut, or torn, from the neck to the waist, on both sides of the seam, down the middle of the back. The seam was intact, except for about three inches; and this opening in the seam had all the appearance of having been forced open in a violent effort to tear the lining assunder. The edges of the two rents had all the appearance of having been torn and not cut. All the other seams of the coat were precisely as they had been sewed, when the coat, which was an old one, had been first made. There was no appearance about the coat that it had ever been opened or sewed up at any time subsequent to the time when it was first made. Indeed, everything about the coat, which had been examined by many persons, shows that it had never been opened for any purpose prior to its going into the hands of Wm. R. Tice, who made the only hole in the lining of it that was ever there. The coat itself affords positive evidence that it was never used by Mr. James for the concealment of anything to be used

at his seances." Thus we wrote on the 18th of January, M. S. 32 (1879). Mr. Tice never dared to question the correctness of that statement.

Taking the sworn statement of Mr. James, the corroborative statement of Mrs. Nichols, and the evidence which the carefully examined coat afforded, of the untruthfulness of the statement of Wm. R. and Thos. S. Tice, but one conclusion was possible; and that was, that those men had falsely accused Mr. James. So far, then, as that pretended exposure was concerned, it is most false that Mr. James "confessed to the possession and concealment of certain costumes which were intended to aid him in personating spirit forms. It would seem that those who are responsible for that preambles and those resolutions are as incapable of telling the truth as the Messrs. Tice.

The only other pretext for making that statement is the fact that at a seance in Philadelphia, at which many forms came out, where Mr. James was making no pretence of sitting under test conditions, and where he expressly refused to be so considered, Mr. Tice and a party of ruffians, who attended the seance on purpose to take advantage of the medium and his aged mother, when they supposed him to be unprepared for a test examination, most brutally assailed them, and had at last the satisfaction of finding a few pieces of badly rumpled and soiled articles, which by no mortal means could serve to personate a spirit. The same trick was played then, in Philadelphia, by Wm. R. Tice, that had so signally failed in Brooklyn. Dragging the medium by brute force into the dark cabinet, where no one could see him, he unloaded his capacious overcoat pockets of garments which he had brought for that purpose, and which Mr. James had never had anything to do with. This was the final act to discredit the medium, but it was no more successful than the previous attempt. Mr. James made no secret of the fact that he had those few articles upon him, but he did deny most emphatically that he intended to use them, or that he did use them, to personate spirit materializations. Mr. James has always insisted that he took those things into the cabinet at the suggestion of his spirit guides, to enable them to produce the manifestations, without being compelled to draw so heavily upon his vitality, as they would otherwise have to do, to clothe the spirits. Mr. James has always insisted that he never knew what use his spirit controls made of those few articles. Mr. James, so far from ever having confessed that he knowingly personated a spirit form, or ever having thought of doing such a thing, has always persistently declared that he has never done so. Had Mr. Tice and his party asked Mr. James to give them a strictly test seance, he would have done so, as he had engaged to do, with Mr. Tice, on the following Wednesday; but Mr. Tice could not afford to wait for that, as he knew he could not, in that case, wrong the medium. It is therefore false that Mr. James ever confessed to have committed any fraud as a medium.

In view of those falsehoods, and the most abominable hypocrisy and deception of Wm. R. Tice and Thomas S. Tice, we insist we have done them no injustice, and have not in any manner misrepresented them. The Brooklyn Conference, therefore, is guilty of the unwarrantable conduct that they untruthfully attribute to us.

We are willing to concede that Messrs. Wm. R. and T. S. Tice are just as honorable, just, fair-minded, truth loving, sincere Spiritualists in belief, as are those persons who voted those whereases. When we have conceded this we do not feel that we have conceded that they are Spiritualists, either in belief or practice.

We hope that these slanderers of Mr. James and ourselves will vindicate themselves against the arraignment we have brought against them. They need to do it, indeed, for they, one and all, stand in a sorry plight as matters are now. It will take a good many such preambles and resolutions as those to hoodwink sensible people to regard them as a vindication. We have met their falsehoods with facts that they have not attempted to deny, or question. Meet the facts if you can and answer them.

We assure our accusers that we have no apology to offer, having done only what we know was our duty. We positively refuse to have any business or other intercourse with the Bundyites of Brooklyn, or elsewhere. We have asked no favors of such people, nor are we foolish enough to expect any treatment of them that is honorable or fair. We take nothing back until it is shown what we have said or done that which is unjust or untrue. If these people had spent their time in showing wherein we had misrepresented either them or the Messrs. Tices they would have been wisely engaged. That is the thing that must be done to vindicate themselves. We protest, however, against a clique of Bundyites calling themselves the body of Spiritualists of Brooklyn. We know it to be untrue.

CORRECTION.—Among the editorial briefs of last week was one clipped from the *Celestial City* in relation to the Mediums' Camp-meeting. We find that the printer has made it appear that July 1st was to be the opening day, which is a grievous mistake. The camp-meeting will open July 9th and close August 1st. Letters are coming in from all parts of the country announcing intentions to visit the camp-meeting. The management have been faithfully performing their labors, and if nothing happens further than we know of now, we predict a wonderful success for the first year of the Mediums' Camp-meeting.

"A PLAGUE ON BOTH YOUR HOUSES."

In the *Religio-Philosophical Journal* of the 5th instant, Col. Bundy devotes seven columns of his paper to publishing a long-winded, canting discourse, by Prof. J. R. Buchanan, delivered before the Association of Bundyites, calling themselves the Brooklyn Spiritual Fraternity. We can well imagine the disgust with which Colonel Bundy swallowed that pill administered by his Brooklyn admirers and patrons. It would seem from the report which Mr. Nichols, President of the Fraternity, makes of the remarks that followed the delivery of that discourse, that the Brooklyn Bundyites take no more kindly to "The New Religion" than does Col. Bundy himself. Mr. W. C. Bowen said: "As to the divine love that he has shown to you so beautifully to-night, I may differ widely from him, but if," &c. Major Hopkins said: "I cannot add anything at this late hour to the thoughts that the speaker has expressed to-night; but I would say a word or two as to what Modern Spiritualism has done and is doing for the race. It has destroyed the hell of theology with its lurid flames of sulphur; it has caused the picture of an orthodox heaven to vanish before the revelations that come like the dews of heaven upon a parched earth; it tells of a world of progress, of individual accountability and responsibility; and not only have we a faith that reaches out to the eternal verities, but it demonstrates by actual facts these problems which have perplexed thinkers, philosophers, teachers and scholars alike in every age and in every nation, and its results so far are grandly beautiful, and its inspirations beneficent and up-lifting." Mark, Major Hopkins says Modern Spiritualism has done this. Not "Christian Spiritualism" nor "The New Religion."

But what we desire especially to notice is the fraternal feeling that exists between the Bundyites on the one hand and the "Christian Spiritualists" and "New Religionists" on the other. The subject of Prof. Buchanan's discourse was entitled "Faith the Guardian of Wisdom and Love." Under the headline, "Dr. Buchanan's Faith," Col. Bundy editorially criticises the Doctor's inculcations in the most contemptuous and offensive terms. We venture to say Dr. Buchanan will not resent this conduct or seek to answer Col. Bundy. He is too much of a time-server to do anything half so manly. Of his discourse Colonel Bundy says:

"Faith, the Guardian of Wisdom and Love," is the title of Prof. Buchanan's lecture published in this issue. How faith can be the "guardian" of anything is a conundrum which few probably can solve to their own satisfaction, and unfortunately, as it appears to us, the learned lecturer wholly fails to afford a solution. * * * He makes the illogical argument and more than doubtful assumption characteristic of every writer in whom the emotional religious sentiment is the predominant trait." (The italics are ours.)

As if that sweeping condemnation of Prof. Buchanan's religious sentiments was not enough, Col. Bundy travels far out of his way to most unprovokedly and maliciously repeat his groundless and oft-repeated slanders of four of the most faithful and thoroughly tested mediums that can to-day be anywhere found. As a specimen of the lying malignity towards genuine and fire-tried mediums which has characterized the whole editorial course of Col. Bundy, we quote the whole of the next paragraph. He says:

"When the spirits produce materialized forms, write on slates and do other things of a like nature, we may have faith in a general way that such things are possible, and by that faith be inspired or impelled to investigate; but all the faith of the race from the beginning of the world cannot of itself fix the status of such manifestations and determine their origin. How much 'faith' forsooth, would have made Alfred James's Brooklyn performances genuine? Had the Tice Brothers possessed even the great faith of a Buchanan, would it have spiritualized the foggy fumes in the trickster's coat? Hardly except in the minds of the faith-fall committee. Will faith on the part of observers cause bigamists and unscrupulous mediums, like William Eddy and James A. Bliss, to refrain from aiding and abetting fraud? Did faith on the part of Mr. Tice prevent Mrs. Holmes from attempting to deceive him in his own house?"

Reader, what language can properly characterize the infamy of such editorial conduct as that. You can read in another column in our reply to the Brooklyn Bundyites the damning proof of the falsity of that infamous misrepresentation regarding Mr. James. If William Eddy and James A. Bliss are not honest, faithful and genuine mediums of extraordinary mediumistic gifts, where are they to be found. If the manifestations that are witnessed at their seances are not genuine where and through whom have such genuine manifestations occurred. We demand an answer from Col. Bundy to that question. The charge made by Wm. R. Tice against Mrs. Jennie Holmes we know to be maliciously false, and Col. Bundy publicly states a lie that Wm. R. Tice never dared to publish for very sufficient reasons. In his persistent attempts to discredit spirit materialization through Mr. and Mrs. Bliss, Mr. Eddy, Mr. and Mrs. Holmes, Henry C. Gordon, Mr. Mott, Mr. Bastian, Mrs. Stewart, Mrs. Pickering, Mrs. Markee, Miss Morgan, Alfred James, and others who have over and over again for thousands of times demonstrated the genuineness of their mediumship and the spiritual manifestations occurring through them or in their presence; Col. Bundy has sought to discredit the only absolute proof that can be given of the truth of Modern Spiritualism. Is such a man a Spiritualist? We answer, he is not, and we defy him to show to the contrary. What business has that man to be conducting a journal ostensibly in favor of Spiritualism? What proof does he acknowledge of its truth? We defy him to answer. When, where, through whom, and in what manner was that proof given, if he admits he has had it. He has never yet told the readers of the *Journal*. He has now been editing that paper more than three years and we defy him to point to any one fact that he regarded as positive proof that he has seen, heard, touched or com-

muned with spirits. Is it not high time that Spiritualists should demand of this mendacious trader of spiritual mediums some evidence that he has had positive proof of the truth of that which he has so persistently and unscrupulously labored to prove untrue? In the name of honest and consistent Spiritualists we insist upon his answering those questions. The time has come when this hypocrisy must have an end.

The following remarks of Prof. Buchanan were made the occasion of that brutal assault upon unoffending mediums. They are in the main just and to the point. Prof. B. said:

"When we deal with spirits and mediums we are dealing with friends whose rights are equal to our own. We should approach them in candor, faith and friendship; and when we do this, both spirits and mediums respond by sympathy, and we shall rarely have anything to complain of. But in a promiscuous circle where distrust prevails, the spirit of truth will not prevail, and the influences will not be favorable. Faith and candor are so closely connected that where faith is absent truth will often be absent also. Hence the very assumption that there must be no faith, and the medium must be treated as if disposed to fraud or as if he were a mere block, destroys the very conditions that are necessary to pure and good results."

"If the thought or deception is entirely banished from the mind, and perfect harmony established, truthful phenomena will appear—good spirits will come and the phenomena will be of so decisive a character as to be entirely satisfactory—not only more satisfactory, but of a higher order than we can get when the medium is treated as probably a knave."

"What some Spiritualists would recommend as the scientific method, is the opposite of the spiritual method. The spiritual method is to do all things in a christian spirit; to approach a medium in all the friendship and love that is due to a brother; and we cannot approach him in any other way without committing a petty offense and driving off good influences. The so-called scientific method is not scientific, but animal; it is to lay aside our religion, forget our fraternity, and enter the seance in about the same spirit in which we would enter a boxing arena—or the spirit in which a gentleman gets up at night, poker in hand to hunt a rat and maul its head. Such a spirit is disagreeable to every refined nature. Even refined visitors to the circle are sometimes depressed and made sick, by the presence of these hostile skeptical cavillers, and it often happens that good spirits are driven off the phenomena are degraded, and imperfect; everything is on a low plane—low spirits come in the medium is demoralized and educated into fraud, the spectators are demoralized, too, and the whole scene of suspicion and fraud is a vulgar nuisance that ought to be abolished."

"I do not mean that we should take no precaution, when the medium is lacking in moral standing, we make him a great deal worse by treating him as a rogue, whereas if we treat him as a gentleman and friend, we develop his sense of honor, and we may get satisfactory phenomena without what are called tests; as, for example, that spirits shall come and speak behind a curtain, when we know that nobody is there, or come into an apartment in an elegant costume that could not have been prepared, and then fade out of sight in our presence—or come with the plain features of the departed, and speak in a language which the medium does not know—or play upon the instruments which no human hand is touching—or write in the space between two closed slates or respond by mental writing to mental questions. If all such results are to be had I would rather discard such a medium as worthless, than engage in hunting for phenomena in an atmosphere of fraud."

"It is an unpardonable expenditure of time to devote ourselves to the exacting requirements of those who declare that they will believe nothing which is not seen and handled by themselves—who declare that all our personal testimony as to facts which we have seen and examined a hundred times, and all the accumulated testimony of thirty years are false. When one assumes that position, I simply say, 'Sir, you have a legal right to be just as ignorant as you please, and I am not responsible for your education. If you choose to deny that there were such persons as Cesar or Bonaparte or Washington, I would be sorry for you and merely recommend you to study history. If you deny the spiritual facts, which have been witnessed and investigated by tens of thousands, and are just as certain as any historical facts, I am sorry for you and would recommend you to study the subject patiently, but I would not bring a man in your mental condition into the presence of a medium, or a worthy medium, and it would do no good if it did.' We do not need such persons in the spiritual camp; for the man who stubbornly resists evidence in the beginning will always be a hindrance to progress."

"Faith belongs to the highest conditions of life on earth or in heaven; and when we cultivate spiritual intercourse in the spirit of faith, it is pure and delightful. But if in the midst of our spiritual enjoyments, when the soul is expanding in the companionship of the loved and lost, the ancient and holy, it feels the icy blast of jealous suspicion; there is a sudden paralysis of our heavenly nature, and we fall back toward materialism, gloom and selfishness toward the wretchedness of a family circle blasted by jealousy. I deeply pity the Spiritualist, who is subject to such an experience, and has to wrestle in his own soul with the devil of distrust, suspicion or jealousy."

Col. Bundy in reply to that says:

"No reasonable inquirer desires to treat a reputable medium 'as probably a knave,' and no one should know that better than a man of Prof. Buchanan's experience. That the physical phenomena of Spiritualism should be observed under conditions which render it of no consequence whether the medium is honest or dishonest is a proposition to be rejected, intelligent man will deny, who is not psychologized by religious emotion, nor the dupes of designing or ignorant mediums. It is the loud boast of Spiritualism that we demonstrate the survival of man beyond the grave, that we do not take it on faith, and yet, were the teachings of Dr. Buchanan and his school accepted, where could we point to evidence that would not rest on faith alone for its acceptance?"

We cannot for the life of us see wherein Dr. Buchanan said anything about reasonable inquirers desiring to treat a reputable medium "as probably a knave." His remarks were only directed to unreasonable inquirers who pursue that self-defeating course. We want Col. Bundy to state what possible conditions could render it of no consequence whether the medium is honest or dishonest? Can Col. Bundy, or any one of his school, state such conditions. We have never seen a spirit materialization that was not in itself a positive test regardless of the moral status or condition of the medium. We say, after long and careful observation of genuine spirit materializations, of simulated personations of such materializations, either by lying and fraudulent professional expositors of spiritual tricksters, or of simulated spiritual materializations by dishonest spirits, or the bungling by inexperience of ignorant controlling spirits; concluded that a genuine spirit materialization cannot be successfully simulated. It is our further experience, that it is the easiest thing in the world to prevent the occurrence of spirit materialization—the most subtle and wonderful control of sensuous matter that was ever exerted by human intelligence and will. It is only such conditions as will prevent the occurrence of spirit materialization that will render the honesty or dishonesty of the medium of no account. Otherwise the honesty of the mediums is of the highest moment to the multiplication of the evidence which spirit materializations afford of the absolute truth of Modern Spiritualism. In this matter we are decidedly in favor of the Apostle of "The New Religion," and against the founder of Bundyism.

As there seems to be an understood and systematized purpose on the part of "The New Religionists," the Bundyites, and the Saynothings, to make it appear that Col. Bundy is a gentleman and worthy of the respect of decent people; and that we are no gentleman and unworthy the respect of decent people, we will cite proof to show them

their error. We had occasion several weeks ago to notice Col. Bundy's ungentlemanly and disgraceful treatment of Mrs. Richmond and Mrs. Severance. We have occasion again to notice a similar personal outrage. What Bundyite, New Religionist, or Saynothing dare rebuke the man that lords it over and defies them. We will see.

In a ribald editorial criticism of a discourse delivered by Mrs. Richmond, published in the *Spiritual Record* and republished in the *Medium and Daybreak*, of London, Col. Bundy uses the following gross and uncalled for personal language:

"Mrs. Richmond further informs us, 'It is inspiration to state the truth.' Verily, we did not know it. We had supposed that inspiration consisted not in stating the truth, but in receiving some truth worth stating from supermundane sources. It may be strictly true that Mrs. Richmond has had four husbands. But is it inspiration to state it? If so, we are ourselves inspired. Inspiration is thus put down very cheap. It would be a pity any should lack."

We overlook the puerility of Col. Bundy's reasoning in the gross impertinence of that personal allusion to Mrs. Richmond's private life. It is the act of a craven and a blackguard. Mrs. Richmond is on her way to Europe, where she will have to meet many strangers that know nothing of her worth as a woman and a wife, and that cowardly insinuation was intended to injure her among those to whom she is not known. In the face of such malignant hostility to Mrs. Richmond we are amazed that the First Society of Spiritualists of Chicago should felicitate themselves on their exemption from the warfare of Col. Bundy upon their Speaker and Friend. We do think that Society cannot realize their plain obligations to their speaker, if they do not make Chicago too hot to hold the assailant of Mrs. Richmond. At any rate we shall not stand by and see her assailed without calling a halt to such blackguard proceedings.

PIERRE L. O. A. KEELER JOINS OUR SLANDERERS. SO BE IT.

In the last number of *Chastity City*, Mr. Keeler, its editor, goes out of his way to make a most false and scurrilous attack upon ourself. His editorial is headed, "Wm. R. Tice and the MIND AND MATTER." He sets out by informing his readers, that he "understands that Mr. Wm. R. Tice of this city, (Brooklyn)," has taken legal action against Mr. Jonathan M. Roberts, editor and publisher of the *MIND AND MATTER*, in Philadelphia, for the purpose of suppressing the libellous articles, which almost weekly are aimed at him, through the columns of that journal."

So far as we know, up to the present time, Mr. Tice has not taken legal action against us. He wrote us a letter in which he made a proposition of so absurd a nature, in regard to the public encounter between him and ourself, that we peremptorily refused to entertain it. The alternative presented to us was, in case of rejection, a legal contest, which we expressed our entire willingness to meet. We shall therefore, abide in perfect composure the threatened legal proceedings. We assure Mr. Tice, we will not lose any sleep on account of his blustering. Such things do not move us a particle.

That we have published any libellous article concerning Mr. Tice, is wholly false, as we will gladly show whenever a legal investigation of the matter can be had. It would have been but wise for Mr. Keeler, had he concluded to await the decision of the court and jury, before arraigning us in his columns as a libeller, of Mr. Tice, or of any one else. If to state facts connected with the public actions of those who are warring against Spiritualism and spiritual mediums, is to libel them, we are not aware of it. If to freely criticise such public actions, is to libel the person who committed them, we are not aware of it. At all events we assure all persons, who take a public part in efforts to dishonor Spiritualism, that we will insist on our right to criticise their conduct without any other restraint than our sense of truth, right and justice, imposes on us. So much by way of general answer to the general charge falsely made against us by Mr. Keeler. We will now proceed to notice a few special calumnies with which Mr. Keeler has interlarded his libellous attack upon us.

Speaking of *MIND AND MATTER*, Mr. Keeler says: "Recent issues of that journal have contained disreputable attacks upon the character of a man, wholly undeserving of such hostility, of a nature which is a disgrace to respectable communities, and a dishonor to the harmonious philosophy such a paper is supposed to represent. Untrue accusations and vile denunciations of the description of those we refer to, in a spiritual paper, are absolutely unbecoming a publication claimed to be backed up by spirits of another world, and we believe must be shadowed by the frowns of not only the righteous inhabitants of this world, but the next one also."

We know nothing of the slanderous whelp that wrote that vile and unfounded attack upon us, but presume he has been well paid, or expects to be for his attempt to misrepresent us. We are informed that he pretends to be a spiritual medium. We do not know whether he is one or not. But this we do know that he is a lying slanderer, and but for his representing the Bundyites of Brooklyn, would be unworthy of any notice from us whatever. He has shown himself to be a poor time serving mercenary, who to gain support for his tottering publication, is ready to do anything to keep it afloat long enough to save appearances of having intentionally swindled his patrons. We assure Mr. Keeler that he will find that help obtained in that way will do him no good. Had he had the manliness to have cited one allegation, that we ever made to the prejudice of Mr. Tice, which was not true, and fully borne out by the facts adduced by us, to show it to be so, he would have had the poor excuse of honesty in publishing his falsehoods concerning us. If *Chastity City* has nothing better to do than to be the vehicle

for the enemies of truth to assail those who are defending it, the sooner it sleeps "the sleep that knows no waking," the better. It is becoming rapidly manifest that such is its mission. Spiritualists watch Mr. Keeler, he is not to be trusted further than you can see him. A man that will go out of his way to misrepresent another, as he has done ourself, has little if any honesty in him. "By their fruits, not by their words shall ye know them." Malicious falsification is a very bad fruit to be produced so early from our editorial accuser. Something better will have to be forthcoming soon, or the pestiferous thing will be cut down, to offend no more. Mr. Keeler says:

"Mr. Tice is a member of the First Society of Spiritualists of Brooklyn, and that body knows him to be a gentleman of the very highest integrity. Therefore we claim for him the confidence, the respect and the protection of the honorable body with which he is associated. The nature of the case is such that this society must magnanimously rise to the situation and show its disapprobation of the conduct of the editor of *MIND AND MATTER* in so grossly assailing one of its members and co-workers with invectives of a diseased imagination probably most congenial to this journalist's own habits. This can be done by a written disapproval of his persistent, unscrupulous and malicious falsification of the words and acts of William R. Tice."

We here offer the Society in question, Pierre L. O. A. Keeler, William R. Tice, or any one else, the use of our columns, to show wherein we have in any manner whatever, misrepresented or unfairly treated Mr. Tice or any other person. If ever a paper was conducted with the strictest regard for justice and fair play, that paper has been *MIND AND MATTER*, and we defy our slanderers to produce one particle of evidence to justify their persistent falsehoods regarding us. Accept our offer, or have the decency to acknowledge that you have groundlessly sought to injure us.

WHAT KIND OF A "MIRROR OF PROGRESS" IS IT.

We have had sent to us a copy of the *Mirror of Progress*, (Kansas City, Mo.) of May 15th, 1880, containing an article from the *Kansas City Daily Times*, by one David Eccles, entitled, "Dr. Shade and his spirits intelligently criticised by one competent to the task."

At the request of the sender, we notice the article merely to call the attention of the Spiritualists of the West, to the conduct of the editor of the *Mirror*, in allowing its columns to be made the vehicle of so glaring a tissue of falsehoods and slanderous insinuations, against the integrity of one of the most thoroughly tested and reliable mediums that have publicly labored for the propagation of the truths of Spiritualism.

The editor, as his excuse for this abominable outrage upon Dr. Shade, says:

"We copy from the *Kansas City Daily Times* of last Sunday, by one of several, the criticism of Mr. David Eccles of the distinguished American Spiritualist medium, Mr. Shade, which no doubt will be read by many with interest."

We will not insult our readers by, and do Dr. Shade the injustice of criticising the so-called criticism of David Eccles. It is sufficient to say, that we have had the most ample opportunity to observe the phenomena, which Eccles seeks to discredit, and we know that the writer of that so-called criticism, is incapable of "intelligently criticising" what he claims to be competent to do. We advise any person who may read this most dishonorable attempt of David Eccles, to discredit Spiritualism and Dr. Shade, to obtain a sitting with Dr. Shade, and they will soon have the most absolute demonstration of the falsehood and malice of David Eccles.

If that is the kind of "progress" the *Mirror* reflects, the less it reflects the better for truth. Bah!

What Of That!

"You are tired?" Well what of that? time-worn fellow traveller, this is but proof that you have been working have been useful—have been pushing this ponderous car of Progress ahead by your efforts.

See the great sluggish world; look at the drones and loungers upon every street corner; do you wish to join them? Do you wish to be numbered with this worthless class, who are reaping the fruits of idleness, and justly merit the scorn of the useful members of society? Nay verily, go forth upon thy way, scorn to be a coward, rouse to nobler deeds and be brave.

"You are lonely." Well what if you are lonely, turn your thoughts within, have you not a host of unseen workers there—your own busy thoughts? Let them gladden the lonely hours. All cannot mingle with the busy throng; converse with these hidden thoughts, make them stand out as living sentinels to cheer the lonely, and you will forget your own loneliness.

"The way is dark and dreary!" Well never mind if it is; the sun has not always lighted the pathway of the great, and good, and brave. You will be safe; no cloud has ever darkened the sky, so dark but that it has in time rifted and shown the beauteous sunlight. No pathway through the desert wild or forests depths, has been so dreary, or so long, but that it has terminated in a smoother, better way. Take courage, unseen hands shall guide thee, and guide thee aright.

I know it is hard, tired, lonely and dark, but what of it, you would not be happier if life was one grand summer holiday, with nothing to do but play. Have you no lesson to learn? Away to your task! It is not hard, your will can rule. You may yet be king; conquer or die! The lesson is given you, then learn it patiently, and well, and prove yourself a hero.

"The task is too hard; I am tired and lonely; the way is dark and I have no help."

"No help!" Nay, fellow traveller, it is not true. Unseen friends through thy path. Bright noble spirits who love thee, and have kept thee upon thy feet thus far. They send this message to thee. They whisper to me of the bright summer-land.

Of beautiful birds and fragrant flowers,
Of cooling fountains and shady bowers;
They whisper to me of fairy dells,
Where purity, beauty and innocence dwells;
Of countless worlds that people space,
Of the will that waits from place to place;
Of the lofty summits whose glorious light
Are climbed by him who yields his night;
O would you be elated at the base with the drone
When a kingly seat may be your own?

Bright happy spirits are teaching you, my lonely, tired friend, preparing you for the purer, the brighter joys beyond.

Will you work, will you be brave, will you struggle on, and wait with patience, until you gain the prize? Yea toil on, these shall guide thee, light thee, and help thee home.

E. S. CRAIG, M. D.

713 Sansom St., Phila., Pa.

EDITORIAL BRIEFS.

READ our premium advertisement on 7th page.

Dr. S. CALHOUN has opened a Health Institute at Alliance, Ohio.

The census collectors did not ask the question "What is your religious belief?" We would like to know why?

SPEAKERS are wanted for the Mediums' Camp-meeting. Address, Mrs. Dr. Craig, Secretary, 713 Sansom St., Philadelphia.

WM. R. EVANS, proprietor of the Hillside Home at Carversville, Pa., is now ready to receive summer boarders at very reasonable prices. Send to him for a circular.

JOHN H. MOTT, the materializing medium, of Memphis, Mo., will suspend his seances from June 1st to August 1st, and take a trip with his wife to Colorado during that time.

MIND AND MATTER can be found on sale in Philadelphia every Saturday morning at the Postoffice News-stand, Central News Company, News-stand corner Eighth and Race streets and at this office.

Dr. A. B. DOBSON.—This marvellous magnetic healer and independent slate writing medium, will visit the camp-meeting at Belvidere, Ill., on June 17th, also the camp-meeting to be held at Bonair, Iowa, on June 30th.

MRS. R. C. SIMPSON, independent slate-writing and flower medium, will probably be at the camp-meeting of Liberalists and Spiritualists at Belvidere, Ill., sometime during its continuance between June 17 and 26.—*Spiritual Record*.

Rumors are being circulated that rum would be sold at the Mediums' Camp-meeting, at Creedmoor Park, this season; the management authorizes us to say that such statements are as false as they are malicious. No liquor will be allowed on the ground upon any condition.

THE *Monthly Review* is the title of an unpretentious but interesting little monthly, edited and published at Milan, Erie Co., Ohio, by R. P. Wilcox, a young man of only fourteen years of age. The editorials and selections would be very creditable to one of twice his years. Price 20 cents per year or six months for 10 cents.

Dr. A. B. DOBSON'S liberal offer on the 6th page is attracting the notice of the public who read this paper, and as far as we can learn all who avail themselves of it are highly pleased with the tests given through him. Dr. Dobson is a friend to this paper and has sent us many subscribers through his liberal offer. He has our heartfelt thanks.

MADAME L. CARTER has rooms where appointments for sittings for spirit photographs can be arranged at 294 W. Washington St., Chicago. She has been eminently successful in Chicago as a spirit photographer since she came here. Pictures are taken from locks of hair sent her, which have in many cases been truly wonderful.—*Spiritual Record*.

A singular case which may get into the courts has lately come up in Australia. Some time ago a Catholic merchant passed away, ordering in his will, the sum of \$7000 to be paid to the church, "to deliver his soul from purgatory." The executor refuses to pay the legacy until he has the proof that the soul of his friend has actually been delivered. A very sensible executor that.

Mrs. CORA RICHMOND gave a farewell reception at the residence of Col. S. P. Kase in this city last Friday evening. It was largely attended and her answers to questions propounded by the audience were received with delight. The meeting closed by a hearty hand shaking and many a "God bless you," and wishing her a pleasant voyage to the old world and a speedy return. She left Philadelphia last Saturday by steamer for her summer vacation in Europe.

ACADEMY HALL, corner 8th and Spring Garden Streets, was filled last Tuesday evening by a large and appreciative audience to listen to a very able and instructive lecture by W. J. Colville, under the direct control of his spirit mother, upon the subject of "The Future-Destiny of this Republic." Mr. Colville gave a very interesting reception on the previous evening at the residence of Col. S. P. Kase, which was well attended. He speaks in Boston next week.

We have received from Mr. T. P. Norton a stock of new music, entitled "The National Anthem," retail price 20 cents. Also, "Are they not all ministering spirits?" retail price 10 cents. The anthem is somewhat in the classical style of Dr. Arne, it will bear any amount of weight upon it in its execution, and the words are decidedly progressive and unobjectionable, for these reasons it will doubtless become popular for the use of both choirs and musical societies.

FOURTH OF JULY CELEBRATION.—The Spiritualists and friends of freedom and equal rights, to all of the sexes of Summit and adjoining counties, Ohio, will meet in Dr. A. Underhill's Grove, two and a half miles north of Akron, Sunday, July 4th, at 10 A. M., to celebrate the sending forth of the Declaration of Political Independence, as well as to declare their views on the subject of limited rights and suffrage. O. P. Kellogg is engaged, and other speakers will be present to address the meeting. A. Underhill, secretary.

THE LIBERAL HYMN BOOK, by Eliza Boardman Burnz is before us. It is published especially for the friends of Free-Thought and Progress, and in

plain type in the simplified spelling, in accordance with the rules of the American Spelling Reform Association. The songs are of a varied character from many of our best writers in the field of reform, and generally in sympathy with advanced thought. We are sorry we cannot say the same of tunes selected, which are often decidedly old foggy and doleful. We are always sorry to see such tunes as "Old Hundred," "Coronation," &c., in a Reform book of music.

FLOWERS GROWN AT A SEANCE.—William Armstrong, of Newcastle-on-Tyne, England, writes an account in the *Medium and Daybreak*, of flowers being grown at the seances of Mrs. Esperance. Soil was taken into the room, entirely free from plants or flowers of any kind, when "Yolanade" the spirit, would place it on a piece of white paper sprinkle it with water, provided for the purpose, and in fifteen or twenty minutes, upon uncovering it, a flower would be presented to some one in the circle. Tropical plants, ferns and various shrubs with their roots attached were produced in that way. It appears that the spirit-world is constantly at work in numerous ways, to convince a blind and skeptical world of its power over material as well as spiritual things. Yet John C. Bundy is doing all he can to bring discredit and distrust on mediums, and to discourage their sincere efforts to benefit themselves and the race, and a fossilized and misrepresenting church are praising him for so doing.

THERE will be a ball dedication and basket picnic on Fern Island, near Cassadaga, N. Y., on Tuesday, June 15th. A stock company own 20 acres of timber land at this point, which they have recently fitted up with every convenience for the accommodation of excursionists and other public purposes. The large new hall on the grounds will be formerly dedicated and opened to the public, and the upper lake will be navigated by steam for the first time on that day. Able speakers have been secured, good music will be in attendance, and all the usual means of recreation and enjoyment will be offered. Special rates have been obtained on the D. A. V. and P. R. R., and excursion trains stopping at all intermediate points will be run both ways on that road. Trains leave and take passengers within one minute's walk of the gates. Admission to grounds free. The association was organized with the intention of giving the use of the buildings and grounds to parties desiring them at a nominal cost. Those interested can obtain particulars by addressing the Secretary, J. M. Rood, Fredonia, N. Y.

A Splendid Test Through the Mediumship of James A. Bliss—A Wonderful Communication.

NEDERLAND, Col., May 29, M. S. 33.
MR. JAMES A. BLISS—Dear Sir:—Your letter came to hand on the 27th, and to say that I am astonished, does not half express my meaning. I expected to receive a test from some friend of mine in spirit-life. Imagine my surprise on receiving a communication from a perfect stranger. The following is the communication in full:

"DEAR MR. DEVER:—I am glad to-day to answer your letter, not that I desired to do so, but because the guides told me that it was necessary for me to do so. You are right when you said that you were requested to write to your spirit friends through Mr. Bliss. We did seek to impress you to do so, in order that we might prepare conditions for a great work in the future. That work will be revealed more perfectly through our medium, my daughter, for she is a perfect instrument for us to control. Now, to tell you in plain words, we are about to set on foot the grandest movement ever known in earth or spirit-life—that movement is designed to bring into close communion and harmony all the most sensitive and reliable mediums in America, so that we can produce materializations in broad daylight. You have been selected as one of these mediums. You need have no fears as to the final result, for we are determined to bring about these results. Take immediate steps in this direction, form your circle; and we will manifest soon. Form the circle especially for this work. Remember me to my children."

Now I propose to show wherein this strange spirit has given me tests.

First. The spirit says, "I am called to-day to answer your letter, not that I desire to do so, but because the guides told me it was necessary." "Why was it necessary?" Because there was a slight estrangement between myself and the medium, and the spirits took this indirect way to bring about a harmonizing influence.

Second: The spirits having Elizabeth Jordan to sign the communication, and I not knowing, nor never having heard of such a person, I considered it a joke the spirits were playing on me. But the impression came so strongly on me to go to N. W. Brown's, that I went direct to the house, and asked Mr. Brown if he knew Elizabeth Jordan. He said, "I don't know, but that is the name of my wife's folks." Mrs. Brown, hearing the conversation, came to the door, invited me in, read the letter, and states it is from her mother, she having signed her full name, whereas, when writing to her daughter, she signs herself "E. J."

Third. The spirit again says: "You need have no fear as to the final result." Now it appears the spirit knows that I doubt those big promises, or why tell me have no fears? I have been told that I would become a materializing medium if I would sit regularly in circles, which I have done, that is, I mean years ago.

Fourth. "Remember me to my children,"

"ELIZABETH JORDON."

It appears the spirit took it for granted that I would know who she was when I read the communication. If this communication is what it purports to be, I certainly have reason to be thankful. In any case I shall sit for development.

Fraternally yours, JOHN H. DEVERS.

[The above named parties are strangers to Mr. Bliss, and the recognition so complete and satisfactory, has been sent to us by Mr. Devers without solicitation.—En.]

Dr. A. B. Dobson.

During the past week, Dr. A. B. Dobson of Maquoketa, Ia., an independent slate writing medium visited Sterling, and gave a number of our citizens an opportunity to witness tests of spiritual manifestations, which has awakened considerable interest on the subject. The communications he received, purport to come from spirits of the departed, and those who had sittings with the Professor report that the writings upon the slate used were produced without any possibility of assistance from human agency or the hands of any person present coming in contact with the pencil. Among those who witnessed these mysterious writings was a well known widow lady of this city, who about six weeks ago discovered, to her dismay, that a note which she held, amounting to \$200 had very mysteriously disappeared and no account of it could be obtained. She believed some person had taken it, and had given up ever receiving any benefit therefrom. During one of the sittings, the question was asked of the spirits, "if it would be possible to obtain any information concerning the lost note. The ready reply was written: "Will go and see." Within a few moments a report concerning the lost evidence of indebtedness was received, and the lady instructed to look in a certain locality where it could be found. The search was made according to direction, but under protest, having previously inspected the locality indicated. But the "spirits" insisted on a more thorough search, and the much surprised widow returned with the note. Other tests equally convincing are related as given during Doctor Dobson's stay. We mention the above instance without comment, being assured of its authenticity, as there are many parties in Sterling familiar with the lost note affair.

The Brussels Congress.

WASHINGTON, D. C., May 29th, 1880.

Editor Mind and Matter:

In your issue of to-day, allusion is made to the meeting of Liberal minds in a congress, to be held at Brussels, some time during the coming summer. You may have observed, through the Washington press, that a movement has been on foot here to get up a "World's Convention," during the New York World's Fair, in 1883. There will no doubt, be a large number of foreigners visiting this country during that event, and it is understood by those liberal minds who have traveled extensively over the planet, that delegates to an international convention, for the discussion of such subjects as are now interesting advanced minds everywhere, could be brought together in this country at that time, from almost every section of the civilized world. I know of no one better qualified to push forward such a movement should it meet your approval than yourself. Should you think well of it, a meeting might be held, or concert of action be had by other means during the summer, and a place decided on for the meeting of the convention, in time to lay the matter before the Brussels Congress, and then get it quite generally before the world. The United States representatives, if any such, to the Brussels Congress, might be constituted a delegation to act there in behalf of the convention here. Please think the subject over, and at least, give us your views.

Amos Billings, of Waukesha, Wis., writes: "I think you may consider me a life subscriber to your paper, as the near future will develop stirring times in the religious and political affairs of both Europe and America, and we say with the immortal Patrick Henry, viz., 'Let it come. I repeat it, sir, let it come!'"

All persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months; and I will answer ten questions of any kind and examine any diseased person free (by independent slate writings). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

A Materializing Medium's Generous Offer.

MILWAUKEE, WIS., April 19, 1880.

Gents:—For the purpose of extending the circulation of a paper that does not cry fraud to every medium, or that will not bow down and worship them; I will make this offer, any one sending me one dollar and twenty-five cents, (\$1.25) and 2 postage stamps, I will give them a ticket to my materializing seances, Tuesday or Thursday evenings, or a full written life reading, and MIND AND MATTER for six months.

I am very respectfully for the right,

Dr. F. HUGH D'VORAN.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.
You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

Mrs. FAUST.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.
Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. Dr. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.,
266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Lullin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

Mrs. MARY E. WEEKS.

Amanda Harthan's Liberal Offer.

SPRINGFIELD, Mass., 437 Main Street.
I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums. Very respectfully,

A. HARTMAN, M. D.

D. Higbee, M. D., Valued Offer.

BURTON P. O., Shawassaw Co., Mich.,
January 26th, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain true, but oft maligned and oppressed; sensitive or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.50, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a careful examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to them MIND AND MATTER. This offer to remain open during my ability and existence of the paper.

D. HIGBEE, M. D.,
Eclectic Physician of 35 years practice.

PHILADELPHIA SPIRITUAL MEETINGS.

THE KEYSTONE ASSOCIATION OF SPIRITUALISTS. Will hold a Conference every Sunday afternoon at 2 1/2 o'clock, at the Hall corner of Spring Garden and Eighth Street. Everybody welcome.

THE FIRST ASSOCIATION OF SPIRITUALISTS.—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10 1/2 a. m. and 7 1/2 p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor, speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10 1/2; Afternoon at 2 1/2, and Evening at 7 1/2, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St., and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Secy., E. P. Cooley, Treas., 256 W. 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. Mary A. Lamb, Trance Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 146 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 621 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Grand Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Medium, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2 30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 716 Wharton St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 259 1/2 North Ninth Street, Philadelphia. Office hours, 6 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. L. S. Coleman, Cures Rheumatism, Neuralgia, and all other diseases by Magnetic and Electric treatment, at 1019 Ogden street, Philadelphia.

Mrs. Mary J. Millard, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Sunday.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1631 South Seventeenth Street.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

Mrs. Thomas Mathews, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

Mrs. Annie Phy, Clairvoyant and Test Medium, No. 1011 Parker street. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Miss Marks, Trance, Test and Business Medium, 240 Lombard Street.

Mrs. Mary Ball, Clairvoyant, 1110 Carpenter street. Sittings daily.

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CAMP MEETINGS.

MEDIUMS CAMP MEETING.

The Mediums and Mediums' friends of Pennsylvania, will hold a Camp Meeting under the auspices of the Co-operative Association of Spiritualists of Philadelphia at

CREEDMOOR PARK GROVE.

situated about 6 miles above Philadelphia, on the banks of the Delaware River, commencing July 9th, and ending August 1st. Prominent speakers have been engaged to occupy the rostrum, notable among them are Dr. R. C. Flower, Mrs. Nettie Pease Fox, Mrs. Katie B. Robinson, and many others. Mediums for all phases of spiritual manifestation will be upon the ground and hold seances nightly for Materialization, Physical, Trance and Clairvoyant tests, among those that have announced their intention to be present are Wm. H. Eddy, Mr. and Mrs. James A. Bliss, Dr. Harry Gordon, Keeler and Rothmel, Jesse Sheppard, Mrs. E. Palmer, Alfred James, W. Harry Powell, Mrs. S. A. Anthony and many others. Such an array of mediumistic talent is seldom gathered together. For particulars as to charges for tents, boarding, &c., apply to Mrs. Dr. E. S. Craig, Secretary, or Mr. James A. Bliss, 713 Sanson St., Philadelphia, Pa. Mediums and Speakers who may wish to visit this Camp Meeting from a distance will be heartily welcomed by the Association.

Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia, will hold a Camp Meeting at **Neshaminy Falls Grove**, Wiltetstation, on the Bound Brook R. R. Route to New York, 15 miles from Philadelphia, commencing on the 16th of JULY next, and continuing to the 15th of AUGUST. For particulars as to charges for tents, boarding, &c., apply personally or by letter to MR. FRANCIS J. KEEFER, General Superintendent, No. 615 SPRING GARDEN ST., Philadelphia, or, when in session, to him at Oakford, P. O. Bucks County, Penna. Speakers of both sexes, eminent for talent upon the public platform, will be engaged.

CAMP MEETING.

New England Spiritualists' Camp-meeting Association will hold their Seventh Annual Camp-meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1880. Circulars containing full particulars sent on application by J. H. SMITH, Secretary, Springfield, Mass.

ADVERTISEMENTS.

Bliss' Magnetized Planchette.

This little instrument is designed especially to develop writing mediumship, also to be a reliable means of communication with the spirit world. The advantage claimed over other Planchettes now in the market, are as follows: First, The paste-board top, instead of varnished or oiled wood. Second, Each instrument is separately magnetized in the cabinet of the noted Bliss mediums, of Philadelphia, and carries with it a developing influence from Mr. Bliss and his spirit guides to the purchaser. Price 50 cents each or \$5.00 per dozen. Address JAMES A. BLISS, 713 Sanson Street, Philadelphia, Penna.

DR. GRAHAM'S MAGNETIZED CATARRH STUFF, (spirit formula), is guaranteed to cure promptly the most complicated cases of Catarrh, Influenza, Hay Fever &c. It is a purely vegetable compound, cleanly and pleasant in its effects. Price 25 cents per bottle or five bottles for \$1.00. Sample bottles 10 cents and 3-cent stamp with full directions. DR. GEORGE R. GRAHAM, 345 N. Gay Street, Baltimore, Md.

THE UNION REFORM CONVENTION

Meets in the Town Hall, Princeton, Mass., July 4th, 5th and 6th, Sunday, Monday and Tuesday. Stephen Pearl Andrews, Prof. A. L. Rawson, T. C. Lehard, A. H. Wood, David Wilder, Josephine B. Stone, A. D. Wheeler, Angela T. Heywood, Dr. J. H. Swain, E. H. Heywood and other speakers are expected.

DR. R. C. FLOWER,

GREAT HEALER.

Master of the New Art of Healing! King of Consumption and Cancer!

CANCERS of all kinds.

CONSUMPTION in all its stages.

ASTHMA, BRONCHITIS,

Throat and Catarrhal trouble;

HEART DIFFICULTIES,

both organic and functional.

FEMALE DIFFICULTIES,

and disorders of all ages and standing.

KIDNEY and BLADDER DIFFICULTIES,

Irrespective of causes, age or standing.

SPERMATORRHEA,

and all its attending ills and difficulties.

SCROFULA, with its multitude of terrors.

PILES, of all kinds, including Chronic Bloody Piles

RHEUMATISM, PARALYSIS,

and all kinds of Sciatic trouble.

DRUNKENNESS,

from any cause and of any length of standing.

Office and Residence, 1319 Filbert St. Consultation free. Clairvoyant Examination \$2.00. Practice confined to the office and Institute except in desperate cases, when visits will be made. Office hours from 9 to 12 a.m. from 2 to 4 p.m.

Cases examined clairvoyantly from locks of hair when accompanied with \$2.00, and a statement of age, sex, height, weight, complexion, temperature of skin and feet.

TERMS FOR TREATMENT—Patients living at home, and being treated through the mail, we charge from \$12 to \$35 per month—the ordinary charges being \$15 to \$20 per month. This includes all needed remedies, with full directions as to hygienic treatment, diet, exercise, etc.

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DR. J. WM. VAN NAMEE'S

Celebrated Magnetic Sugar-Coated Liver Pills.

An invaluable remedy for Costiveness, Bilelessness, Liver Complaints, Indigestion, Headache and Stomach difficulties. Used in the practice of many of our best physicians. Purely vegetable and prepared from the best and purest articles to be obtained. No family should be without them. Put up in large boxes designed for family use, and sold at \$1.00 per box, 9 cents extra for postage if sent by mail. These pills are not a patent medicine by any means, but regularly prepared by a practical physician for general use in practice. For Sale at this Office.

A RELIABLE CURE.

An infallible cure for CHILLS and FEVER, and all kinds of malarial diseases. Preparations accurately compounded and prepared ready for mixing. Price of packages \$1.00, \$1.50, \$2.00 and \$2.50. This is a speedy and permanent cure. No need of anything else and no danger of return of the disease. Address, C. L. HENTZ, 1313 Fairmount Avenue, Philadelphia, Pa.

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Send 25 cents to DR. ANDREW STONE, Troy, N. Y., care LUNG and HYGIENIC INSTITUTE, and obtain a large and highly illustrated book on the system of Vitalizing Constructive Treatment.

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Vitapathic system of Medical practice. Short practical instruction and highest diploma. Send stamp for book of explanation and references to PROF. J. B. CAMPBELL, M. D., V. D., 266 Longworth St., Cincinnati, Ohio.

Send for the Annual Announcement of the

American Eclectic Medical College

Of Cincinnati, Ohio, for 1880-81. Fall and Winter Session will begin September 15, 1880. Spring Session will begin February 1 1881. Low fees. Progressive and Liberal Catalogue free.

WILSON NICELY, M. D., Dean, P. O. Box 1408, Cincinnati, O.

Please send us the names and addresses of Reform and Eclectic Doctors, as we would like to send them the Announcement.

SPIRITUALISTS or others wanting transient or permanent board where they can attend Spiritual seances and be with Spiritualists, can find most desirable quarters at No. 691 North Thirteenth Street, Philadelphia, at very reasonable rates.

For Mind and Matter.

MY SPIRIT DARLING.

BY T. P. NORTON.

I'm with thee, darling, though thou'rt passed away;
With thee is heaven, a paradise for me;
Where thou art not my soul can never stray,
From thy sweet influence never would be free.

I'm with thee hourly since the day whereon
Our spirits crossed pure Love's magnetic sphere;
When its bright links for ever made us one,
As meteors drawn from out their courses here.

I'm with thee when this world which once so fair,
Grows dim with wrong and shadows of alarm;
And know that in thy keeping, in thy care,
My spirit there is safe from every harm.

I'm with thee, darling, in the twilight dream;
When phantoms in thy guise are tempting me
To loose the bonds of earth, and cross the stream
Which bars me from thy love's eternity.

I'm with thee when mine eyes are closed to earth;
These bended knees await the earnest prayer:
To heaven's bright portal lies my spirit forth,
And wrestling seeks for thy soul's blessing there.

'Tis then I love to feel the thrilling touch
Of thy soft spirit fingers on my cheek,
And wait in silent transport there for such
Sweet words as none but angel lips can speak.

I'm with thee (ill) these anxious eyes shall tire
With watching for thy spirit in the air;
Until this brain consumes with its own fire,
And Earth and Time sink to oblivion there.

The Sherman Mediums at Work—Unparalleled Physical Manifestations in Dark Circles.

HORATIO KING, A GREEK GIANT AND RESIDENT OF THE SPIRIT SPHERE FOR MORE THAN FIVE THOUSAND YEARS, LECTURES AUDIBLY TO A FULL HOUSE.

To the Editor of Mind and Matter:

We have recently been favored with a visit by the veteran John Sherman and Henry his son, of Cardington, O., the well known mediums for one of the angel approved phases of phenomena; demonstrating the fact of immortality to the children of earth. During their short stay with us they gave three seances, at the residence of our noble-hearted John Campbell, near Winchester, Ind. It was my good fortune and pleasure to witness the manifestations given at two of those seances, and under circumstances hereafter described, and I feel it my duty to send you a brief statement of the phenomena that took place; that the thousands searching for the true bread of life may find some crumbs, at least, by giving publicity to the following facts through the columns of your paper. First, the audience consisted of some of our best citizens, of whom were wealthy farmers, bankers, lecturers, physicians, and others of literary note. Though all were not Spiritualists, yet general harmony prevailed.

The preparation necessary upon our part for the production of the phenomena demonstrating the truth of a life in the beyond, through the auspices of these wonderfully gifted mediums, was as follows: The audience took their seats in the position of a circle, in the center of which was placed upon the floor a number of instruments, consisting of a guitar, violin, tamborine, bugle, and a music-box weighing exactly eight pounds, together with bells, fans, etc., to be used by the spirits. The mediums took their seats respectively with the members of the circle, or audience; all of whom joined hands, save two, one a musician, the other Henry, the younger of the mediums, he having his hands made secure with fastenings behind him. All being ready, a voice now announced the words, "Put out the light," when in an instant we were enveloped in darkness; and almost instantaneously the instruments upon the floor arose and floated with almost indescribable velocity around the room over us, often striking the ceiling above, and as often alighting upon our heads, shoulders or laps, each beating good time in unison to the music performed by our musician, except the music-box, which remained faithful to its own melody, and which being floated by unseen hands in the air above us, dropped its tones of sweetness upon our ears, like the silvery notes of angel-song.

This part of the drama continued at intervals of some twenty minutes, and with the knowledge of the cause of this variety of music, it was truly interesting to the anxious listeners; and still more joyful did it become, by an occasional cheer of wild laughter from the invisible participants to whom we knew to be residents of the celestial spheres. When this phase of phenomena would cease a trumpet was used by the powerful Horatio, whose stentorian voice was indeed truly startling, sending a thrill that would fairly jar our sensorium. He seemed to be deeply interested in the moral well-being of his kindred on earth, frequently alluding to and pointing out the erroneous teachings of the world, both religiously and educationally, and calling our minds to a higher and nobler view of life as taught and practiced in the higher spheres.

This language was select and forcibly delivered, lasting some ten, fifteen or twenty minutes in each discourse, when he would give place to other speakers of his band; some of whom occupied a longer time in expounding the laws and principles of life, without using the trumpet. One, a Mrs. Mary Williams, in her lectures, exhibited a good degree of talent for versification, delivering her discourses principally in rhyme, the grammar of which, however, was somewhat defective; yet, upon the whole, was truly interesting.

Our old veteran, brother, John Brown, of Harper's Ferry notoriety, as also of the early Kansas troubles, put in his appearance; Mr. Campbell having been an old and tried associate of his during the Indian invasions of Kansas. An interesting conversation was held between them, in which many scenes were alluded to, connected with their lives at a period when evil times had befallen our country. The words falling from the lips of our immortal hero were mingled with the serious and the jovial, carrying the audience with him in which ever direction he moved. I asked our good brother, John Brown, if he was really a member of the spirit band officiating in behalf of the interests of MIND AND MATTER, to which he replied emphatically in the affirmative.

When the exhaustion of the mediums required temporary rest, the seance seemed to lose none of its startling nature, as, on a light being struck, a goodly number of the instruments would be found piled upon the top of the medium's head and otherwise attached to his person, the remainder being promiscuously distributed among the members of the audience. Our hands would be frequently shaken, or clasped firmly by those of the invisible operators, accompanied with gentle caresses upon the brow or cheek by the same immortalized fingers.

Upon one occasion a water baptismal ceremony

was practically performed by the giant Horatio, upon the person of Mr. E. Martin, a prominent citizen of our county. A tumbler of water being ordered by this celestial official, was procured in the light and placed upon the floor amid the instruments, when again the lights, per orders, were extinguished, and in a trice the stentorian voice was heard interrogating the applicant with regard to his earnestness in this ancient custom of initiation, and, upon a willingness being expressed, the symbol of a higher and holier baptism was performed, accompanied with words and ideas, the solemnity and grandeur of which could but create a sensation upon the reflecting mind not wholly unakin to that of sacredness. By the way, the author has never been a believer in the ordinance of water baptism, but freely confesses that the use of a little pure water thus applied with the binding words of one from the land of souls, calling the attention of the subject to an appreciating sense of the divine laws and principles of life both here and hereafter, can be tolerated by him with a far better relish than that of drinking rum as the symbolical blood of Jesus for the atonement of sins.

I believe this is a full, synoptical statement of what was witnessed at the first seance which I attended. That which transpired on the second was a strong duplication of the foregoing, with the exception of the baptismal ordinance, and the additional feature which I will now relate, and which, to the untalented and inexperienced investigator of Spiritualism, would be of far more profound importance than what is already related. It being announced by the Greek giant that the public seance was now brought to a close, he remarked in a serious tone as follows:

"Ladies and gentlemen—the public feature of our laboring for the night is now brought to a close. We thank you for the good order and interest you have manifested in our efforts to demonstrate to you the truth of immortality—a life of ceaseless progression. Yet there is one other important matter we desire to attend to, and shall be under the necessity of requesting all but one person, beside our medium, to withdraw their presence from this room. We want that person to be one true to our cause, unflinching and can be depended upon to work with us and for us."

Much more was said, but this will suffice. The person selected by the speaker was your humble correspondent. I announced the devotion of my eternal energies to the cause, when the entire audience except Henry (medium), myself and an aged, crippled lady, who, by the spirit's consent to remain, retired from the room. Not, however, until the medium and myself were completely bound together with rope, hand, leg and chairs upon which we sat. The instruments before mentioned were all left upon the floor, and the light once more extinguished or taken out of the room. It was now that Horatio gave me a brief history of his personage and earthly career.

"I am," said he, "Horatio King, not John King. I am a native of Greece, and lived on this earth over five thousand years ago. My height is eight feet and seven inches; and of my weight I cannot speak precisely, but it was over five hundred pounds."

Other statements were made, but they are not essential to this paper. He then discoursed in a language I did not understand, but presume it was Greek. During the latter part of his discourse he placed his large hand upon my head, completely covering the same therewith; leaving a strong and powerful magnetic force upon my front and top brain, seemingly by a force equal to ten pounds weight, which force is partially with me at this writing. But what I want to state is this: that with no one in the room except Henry (the medium) and myself—tied as before mentioned—the presence of the aged invalid lady—in this instance but a cipher—those instruments, one and all, as it seemed, were floated over and around us with all the force and astounding character heretofore described; that is, each being used for its adapted purpose, sometimes striking the ceiling, then descending and alighting upon our heads or laps, thence to the far parts of the room; the music-box, weighing eight pounds, moving apparently with the velocity of thought, the same having been wound up and put in motion by fingers invisible.

This seance closed with all the instruments resting upon our laps—Henry's and mine; when the great giant in tones denoting deepest interest remarked: "Now, friends, make a faithful report of what you have witnessed." Well, the foregoing is my report, faithfully and as precisely as was in my power to execute some twenty-four hours after the occurrence of the manifestation. Yet, startling as may seem my statements to the skeptical world, they are as mere shadows when compared with the realization of the same. One must witness for one's self to get anything like a true conception of their wonderful nature and evincing power of the central truth of immortality.

In conclusion, I want to say to the skeptic, whether willfully ignorant or scholastically learned, consider yourself the lone witness save the medium with whom you sit; both he and you rendered powerless to move by the application of rope; and the above phenomena appearing before you, and appealing to your senses, accompanied with the strong voice intelligently declaring and making plain to your judgment the true nature and origin of such phenomena: what other conclusion can you, as an honest searcher and inquirer after truth, arrive at as to the true source of these things, but that of living intelligences from the eternal spheres?

Some prejudiced, priestly, self-willed ignoramus may object to these things, because they occur in the night or dark circles. But such an objection raised, right in the very face of one-half of all the facts revealed in the broad domain of nature by the Infinite Intelligence; yes, night phenomena, without which the whole science of the heavenly bodies would be unknown to man; the earth teeming with animal life and vegetation utterly scorched and consumed by the unquenchable fires of light or the luminaries of the vast airy sea—phenomena constituting the counterpart or negative half of universal life to the positive side of infinity; nay, the phenomena chosen under the light of divine intelligence by the immovable hosts of high heaven, to reveal to inquiring man the truth of eternal selfhood. I say such futile objections raised against the eternal truths, because of their occurring under the soft, genial mantle of night, can but call forth our deepest emotions of pity with unremitting patience, together with prayerful effort for the unfoldment of those fledglings in thought.

J. H. MENDENHALL,

Unionport, Ind., May 27, M. S. 33.

The Resolutions of Regard.—Regrets and Recommendation on the Leaving of Mrs. Fox, from Rochester, New York.

Mrs. Nettie Pease Fox delivered her farewell lecture to her congregation of Spiritualists, in the Academy of Music, in this city, on Sunday morning, May 30th. Her subject was "The Spiritual Ideal." She handled her subject very ably, as she always does. Speaking with great earnestness and emotion, calling upon all true Spiritualists to stand firm by the great and glorious, which the angel world had opened up to them. That they had committed to them a charge that ere long would be required of them. She said that they were not all Spiritualists that called themselves such, but it was to-day as it had been in other ages of the world, sheep and goats, wheat and tears, truth and false, and it was by their fruits ye shall know them. Her last words were attentively and earnestly listened to by her appreciative audience, at the close of which Dr. Tilden arose and said, it was an occasion that called for some action on the part of those who had been so favored, in listening to the so oft repeated inspirations of the speaker; and in view of the fact that she was about to leave us for a new field of labor and usefulness. In order to organize for that purpose he would move that Mrs. Amy Post take the chair. Mr. W. B. Shelly moved that Dr. Dake act as Secretary. The organization having been perfected, the Secretary was asked to read the resolutions that had been prepared for the occasion. Dr. Dake arose and said before the resolutions were read, he had a few thoughts to present, which he felt were appropriate to the occasion, and he believed them the sentiments of every one present in view of the fact that Mr. and Mrs. Fox were about to sever from us those relations that have so pleasantly and profitably existed for nearly two years. They came among us as you all very well know under circumstances not the most flattering. There had been no organization here for many years, and there was really nothing from which they could expect, or even anticipate any definite result, yet they had that confidence in themselves and the spirit-world that they were quite willing to undertake what seemed to most of us an impossibility, to organize and sustain regular meetings, which has as you know, been successful; and it becomes us upon this occasion, to offer some testimony of acknowledgement of our appreciation of their efforts. Compensation is the great and grand fundamental principle that underlies every condition of human society, and it is just as necessary to success, as is the air we breathe, or the food we eat, to the sustaining our lives. Is it not true that there comes to every one, at some period of their lives, simple though it may seem, a tribute of sympathy and appreciation, that is of greater value to us than all the gold or silver that the world might pile at our feet. That, many times, which seems to cost us but little, is more greatly prized than others dearly bought, and that may be bought, kind thoughts, kind words and kind deeds, although they may seem almost costless, yet they possess in themselves a principle that is infinite, whose power reaches outward and upward, ever giving; yet, it is that giving that never impoverisheth. And in order that we may give expression to the sentiments that I felt welling up and waiting for expression in every heart before me, permit me to introduce our friend, Mr. Coffin, to you who will present them in form that we may present them to Mr. and Mrs. Fox, as lasting testimonials to the esteem in which we will ever hold them. Mr. Coffin said, before reading the resolutions, he wished to preface them by a few remarks, which the occasion forced him to utter. As he had been an earnest listener to the very able and soul-inspiring ministrations of Mrs. Fox, he felt called upon to personally and publicly express his appreciation of them. And although Mrs. Fox goes from us, she would leave that, in Rochester, which would ever remain here, and it is that which she cannot take from us, and that is, her spiritual influence which will yet permeate and penetrate every heart to a greater or less extent, within this city, and which it would be as impossible to obliterate as it would the stars from the firmament above us.

The following resolutions were read and passed unanimously. The lecture being the last to be delivered by Mrs. Fox prior to her departure for New York City, to her new field of labor, large numbers of those present bade her a friendly and affectionate farewell, with many wishes for the happiness and prosperity of herself and family. Whereas, Mr. D. M. Fox and Nettie Pease Fox, his wife, are about to remove from Rochester to the city of New York into a new field of usefulness and influence; therefore,

Resolved, That we, the investigators of and believers in the truths and facts of Spiritualism, as taught and promulgated by her so ably and satisfactorily among us during the past two years, do most sincerely regret that the relations so pleasantly established are to be thus severed.

Resolved, That Mrs. Fox we assert to be a medium through and by whom is evolved from the higher spheres of intellectual and spiritual life, richest gems of thought, purest pearls of wisdom and brightest jewels of light, and we verily believe it to be her mission to ennoble, enlighten, purify and bless all who come within the sphere of her spiritual influence.

Resolved, That the high order of talent which she possesses, the congenial spirit controlling her utterances, the beauty of thought and her sincere and pleasant manner of expressing the same should win her large, cultured and appreciative audiences wherever she goes, and we here affirm that not only scientists and scholars, professional men and cultured women, but also persons of all classes and creeds must inevitably be made happier and better by attentively listening to her lectures.

Resolved, That Mr. Fox, by his untiring zeal, great energy and generous sacrifices on behalf of the cause of Spiritualism, and in upholding and maintaining our meetings under most trying circumstances and surroundings, is justly entitled to our commendation, respect and good will, and we hope that in the future, as in the past, he will zealously assist his life companion, Mrs. Fox, and thereby help to make her efforts in advancing truth and disseminating light and knowledge triumphant.

Resolved, That we deeply regret that we are to lose the social influences naturally emanating from the kindly natures of Mr. and Mrs. Fox, both in society and at their homes, and we most sincerely and earnestly wish them great prosperity and success, and hope that in the new circle of society into which they are about to enter they will find warm and cordial friends and earnest co-workers and supporters.

Resolved, That these resolutions be presented to Mr. and Mrs. Fox as a sincere testimonial of our esteem for them and of our appreciation of their labor and sacrifices during their residence in this city, and that a copy of the same be presented to the press of this city, to the *Banner of Light*, MIND AND MATTER and *Truth Seeker*, with request that they publish the same.

AMY POST, Chairman.

DR. DAKE, Secretary.

BLACKFOOT'S WORK.

COUGH ENTIRELY CURED.

Algonquin, May 6th, 1880.
Mr. James A. Bliss—Dear Sir—Enclosed find \$1.00, for which please send me one sheet of magnetized paper each week for three months. I am entirely cured of the cough and feeling better in every respect.
MRS. HOWARD PHILLIPS.

CURES BLEEDING PILES.

Mazomania, Dane Co., Wis., June 1, M. S. 33.
Friend Bliss—I received a sheet of your magnetized paper, for which receive my sincere thanks. It relieved me from a severe attack of bleeding piles, chronic and hereditary, and I have not been troubled with it since. I send you twenty-five cents, for which send me two more sheets. Yours truly,
J. G. TRUMAN.

SENDS FOR RENEWAL OF PAPER BY BLACKFOOT'S ORDERS.

W. Medway, May 6th, 1880.

Mr. Bliss—By Blackfoot's orders, I write again for another sheet of the paper for my husband. We think it is doing him good, and Blackfoot says he is going to cure him and also control him. He controls my mother who is with us, and has been a medium for twenty years, and we think him just splendid. Enclosed is the money for the papers, which please send at your earliest convenience and oblige.
MRS. C. F. IDE.

DOING A GRAND WORK.

Valley Grange, April 30,

James A. Bliss—Dear Sir—Enclosed find ten cents or equivalent, for another sheet of magnetized paper. I should have sent for it before. I thank you for the kindness of putting it in the reach of every one, for some could not get it if it cost a dollar. I see by the testimonials in MIND AND MATTER, that you are doing a grand work with the paper, and here let me add my testimony in behalf of your and Blackfoot's noble band. I know you have helped me with my cataract, which bothered me for nearly fifteen years, and I know they help my baby. Go on brother. Yours fraternally,
CHAS. H. JACOBS.

DEVELOPING RAPIDLY.

Covington, April 20th, 1880.

James A. Bliss—Dear Sir—I have received the magnetized paper, and think I have had unmistakable evidence of some one's presence ever since. I am using it for development, and if the result is satisfactory will inform you of it. A friend Mrs. E. A. Irving, sent a letter with stamps for some paper the 4th of March, and has not received it since. She wishes to inquire if her letter has been received yet. Please send it to my care. We need a good medium here very much. The cause of Spiritualism is on the progressive; but we need a leader. Be so kind as to send me another sheet as soon as possible. I think I will send for a quantity soon. Yours truly,
S. M. BEAM.

INVESTING MANIFESTATIONS.

Newton, Jasper Co., Iowa, March 5th.

James A. Bliss—We used the magnetized paper you sent, and it gave great satisfaction. My little boy two years ago had the diphtheria, and it left him quite an invalid. I saw Blackfoot's advertisement in MIND AND MATTER, and I thought I would send for some paper and try it. The paper arrived in due time. We immediately sat for a seance, and one medium, (Mrs. Lydia Nichols,) saw three Indians, they gave a diagnosis of the disease, and also gave a prescription to take internally, and told us to apply the paper externally, and bathe him in warm water every morning. We did as directed and he is now well. Enclosed find one dollar for magnetized paper, send two sheets at a time till time expires.
MRS. R. PHILLIPS.

THE DEAF HEAR.

Oberlin, April 9th, 1880.

James A. Bliss—Dear Sir—Enclosed please find stamps, for which send magnetized paper for deafness. I used some before, and think I see a slight improvement, so much so that I wish to try some more. My deafness is of long standing, and I suppose is difficult to cure. I am anxious to know if Blackfoot visited me when the paper came. I thank him all the same, and I hope next time I shall be made to know of his presence, so there will be no mistake about it. I would send money for a communication if I could afford it, but I cannot at present, but hope to some time. I am very much interested in the reading of Blackfoot's work and MIND AND MATTER. The shot and shell that go from your office, I would think would make such a raking among respectable Spiritualists, that they would see themselves as others see them. Go on, I have no fears, but that the angels are fully capable and will take care of their own. Yours for the truth,
MRS. E. D. SCHILL.

VISITED BY INDIANS.

Mr. James A. Bliss—Dear Sir—We received your kind note and the magnetized paper for developing our circle. There is only four of us in this benighted place, and we have been very desirous of being developed into usefulness, and have been sitting for the last three months, twice a week, but nothing very satisfactory has transpired as yet. I think three out of the four are mediums. The first night we got the paper, one just whooped and yelled like an Indian; but we could not tell a word she said; the second night the influence rested on myself, and I tore the paper into three pieces, and gave it to them to wear. Will you be so kind as to tell me if we require more paper every seance for our development, the little piece we have seems to have lost its power. Have you magnetized paper especially for the sick, and for developing mediums. I think I have the gift of healing, but would like to be more fully developed. I have a lady patient on whom I would like to try the paper. Will you answer these questions for us. I send the enclosed stamps for developing paper, please give us what instruction you can, and greatly oblige three that are living altogether among a Catholic atmosphere. Yours very respectfully,
MRS. E. M. MCINTYRE.
Pensacola, Florida.